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INDIA SPECIAL

INTRODUCTION

By Mrs. J. H. Stewart, Editor for India

In this number, we are endeavoring to give you a little glimpse into our girls' schools. We cannot do justice to such an interesting and large subject, within our limited space, but we attempt it with the hope that those of our readers who have had a share in bringing Light into the hearts of the dear girls of India, may rejoice in what has been accomplished, giving all the Praise to Him. May these accomplishments serve as a foundation for that great work that shall yet be done, heralding that day when the "King's daughters, all glorious within, with gladness and rejoicing, shall be brought, and shall enter into the King's palace."

MRS. J. H. STEWART
Editor for India

As regards education for the girls of India, it is a subject that is more and more engrossing the attention of those who are interested in the welfare and progress of the nation. Women representing all communities and races in India have gathered together in twenty-four Constituent Conferences in order to express their opinion on education in general, and on the education of girls and women in particular. From these Conferences, they elected representatives to exchange views at the All-India Women's Conference on Educational Reform.

They define education as "training which will enable the child or the individual to develop his or her latent capacities to their fullest extent for the

service of humanity. It must, therefore, include elements for physical, mental, emotional, civic and spiritual development. The courses of study arranged for this purpose must be so flexible as to allow of adaptation to the conditions of the individual, the locality and the community."

The Reformers are "tackling" the problem in earnest, realizing at the same time the great obstacles in the way of women's education . . . . the enormous difficulties of language, poverty, ignorance (the percentage of educated men being 13 or 14, that of women only 2), apathy, hostile public opinion, social customs, and even politics. Her Highness, the Begum of Bhopal said, "While on the one hand, the poverty of the people of India and their prejudices stand in the way of a proper settlement of the problem of the education of girls, on the other, there are old and antiquated customs clothed in the sanctity of religion which retard educational progress. Due to these reasons, the question of female education stands foremost among our internal problems."

This gives us some idea of the enormity of the task before us. Not only that, but it gives some idea of the colossal task which the "Great-Hearts" in pioneer days of Mission work undertook. Who but Christ Himself could have headed the campaign that has been going on all these years? When we consider that this reform movement has begun only in recent years, then consider the fact that these are the very aims for which Missionaries have been striving for several decades, (granted of course their primary object to be evangelization), we realize anew the truth of our Great Leader's declaration, "I am the Light of the world."

Is not this awakening a fresh challenge to His followers who have begun the task? The President of the All-India Federation of Teachers' Associations, at the fourth Session at Bombay, said, "What an opportunity you have here in India! In very truth, you have only to lift up your eyes unto the hills, whence cometh all help, to know of what nature Indian education should be.

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Village Schools

By Miss Kathryn Beattie

MISS KATHRYN BEATTIE
Sangla Hill

THE big problem that confronts us, as Christian women, is the uplift of our village women and girls. The boarding schools have solved the problem for a few girls, but the great masses are remaining uneducated. They have done and are doing a great work in providing teachers, nurses, wives for pastors and other educated leaders, but like the educated men, most of them find employment in the larger centers. The Government, as it can find teachers, is opening up schools for girls, but most of these schools refuse to admit Christian girls as long as their mothers do sweeper's work, or make it so unpleasant for them that only a very few of the braver ones dare attend.

The problem of securing teachers who can go back to their villages is unsolved. A teacher who can live with her parents may be secured for a year or two, but naturally she aspires to marriage, higher education or a larger place, so the school must be closed. If the teacher be a wife, duties in the home, or the husband's transfer to another place often deprives the school of a teacher.

Another difficulty is irregularity in attendance. Every Christian woman and many others are busy in the cotton fields from the first of November until February, and in the harvest fields from April until June. They need their girls to take water and food to the men in the fields, or to look after the little ones, so, after being in school only a few minutes, many are called out by the mother who says she must have her girl for the day. Often Mohammedans and Hindus will send their girls until they finish the primer and then, for fear they may become Christians, take them out.

While the village uplift problem is a big one, it is not impossible, for here and there we see bright spots. Some trained teachers have gone back to their villages and, usually in the court yard of their own homes, have worked wonders. The court yard is no longer just a cow lot. The ground is swept clean. Under a tree, if they are so fortunate as to have one, is a small table with a hand embroidered cover, a chair, a two by four black board, and a few mats on the ground. This comprises the equipment, with the exception of the children's primers and wooden slates. There is no bell, and, as the people do not have clocks, when the teacher is ready, she sends some one to call the children. As the mothers all work, many of the girls come with baby brother or sister on their hips, and, while read-

LYALLPUR "BASTI" SCHOOL, JANUARY 1928
Cut furnished from Mrs. George Moore Memorial Fund.

ing or trying to recite, they stand with twisted back bouncing the fretful baby up and down. Each village school needs a nursery. After shouting through the primer, which may take two months or two years, the child begins memorizing the first reader. It is surprising that they learn to read at all, but they do. We have had several, who after one year in school, were able to read the Gospels.

How nice it is to see them learn to quietly take their places and sit in line! With what pride the child, who has finished the first reader and received a Psalm book as a prize, finds the Psalm for the morning devotion! Sometimes a mother, stealing a few minutes from her work, slips in and she too knows a new pride, as she hears her child recite the wonderful story of the birth of her Saviour, or read from her book.

Where it is impossible to have a teacher who can give full time to the work and the people are not willing to sacrifice enough to keep their girls in school all day, a system of paying so much for each page learned is proving satisfactory. In this way the teacher is paid for what is actually accomplished. The girls can come at odd times to read, or stay only an hour or so, as they have time. In the busy season they come in the evening, although with only a small lantern and poor oil this is rather difficult. Under this system, the married women and older girls many times read, while they could not if they had to attend regularly. A woman with a family and in need of money, can teach seven or eight girls, and in this way earn two or three dollars a month. However, with this plan, there is not more than one village in fifty where such a teacher can be secured.

Some schools have started little flower and vegetable gardens. Last fall, when we drove up to a school one day, I was very much surprised to see the bushes all in bloom, although it was not the season for flowers. On closer view, I saw that the flowers were made of paper and pinned on with thorns. In a land where roses will grow so abundantly,

I was startled to hear a little girl of nine years ask, "Miss Sahiba Jee, what kind of a flower is that?" A rose bush is ready to go to that village as soon as the rainy season comes, and we hope that, in the teacher's yard, where there are no cattle, it may grow.

We are thankful to God for the progress that is being made. The statistics in the Annual Report Number of the Magazine give the number of girls reading in these little schools. (895 in all our Primary Schools, 416 being Christians.) When we remember that these Christian girls come from a caste that only a generation ago were known to educate only a few of even their boys, we see progress. The Punjab Church can never become self-supporting and self-propagating, until its masses have been lifted out of ignorance. The village school, where they meet each day, learn the word of God, sing His praises, and bow in prayer can be a most important factor in this.

A Mohammedan, not long ago, made this remark in our house, "The Christians of our village meet together every night, and sing and pray, and we sit on our house-tops to listen to them. They were just outcastes! Now look at them! They put us to shame."

Yes, I think as I look into their faces, there is an upward lift. They have learned that they can achieve, and that there is something brighter than dust, flies, and disease. I think their faces are cleaner, their hair less filthy and tousled, their eyes brighter, and their clothes cleaner. Spending only a short time each day in a more inspiring atmosphere is having a gradual effect.

Boarding Schools

Reminiscences by the Founders of Four of Our Girls' Boarding Schools

SIALKOT

Edited from Miss E. McCahon's pamphlet, "The Early Days of the Girls' Boarding School in Sialkot," and Dr. Andrew Gordon's "Our India Mission."

"ON the 18th of November, 1868, while Miss Elizabeth Gordon was seated at dinner with her brother and his family, in their home in Sialkot, to which the small girls' orphanage was attached, they were all suddenly startled by the clear, shrill voice of a little girl who stood at the doorstep crying out vehemently, "Is Koki here? Koki! I want to live here."

The Missionaries at first suspected that the child had been sent as a spy to remove some of the inmates of the orphanage; but this suspicion was soon removed by the child's earnest plea to be admitted.

Miss Gordon, by way of testing her motives, said: "If you come to live with us, we will make you work."

"But I want to live here; work here is not like work there: they stole me away from my father and mother, and made me a slave; when the horses get loose, they make me go out to hunt them in the dark, and they beat me. I'll do any work you tell me, but I want to live here." She reiterated, as she cast anxious glances towards the road, in dread expectation of be-

Miss Elizabeth McCahon
Sialkot

ing caught and carried off by her cruel masters.

Miss Gordon, inwardly yielding to the little creature's importunity, said: "We will not be able to admit you into the same room with the other girls; you will live in a separate room, at least for a while." To which the excited little fugitive replied earnestly; "I want to live here. I want to live here."

The master of Dobadi—this was her name—had required a pail of water from a distant well, and she had volunteered to go for it; seizing this golden opportunity for escape, she left her vessel at the well and found her way to the mission.

A short time after being admitted into the orphanage, Dobadi gave everyone a pleasant surprise by starting up the familiar Psalm, "The Lord's my Shepherd, I'll not want," and singing it through from beginning to end. She had learned this and much more of what was good, from the children who two years before had been taken from the orphanage by their relatives, a band of gypsies who had been imprisoned previously for theft. During their two years' imprisonment, their children—nine boys and ten girls—were sent to the Mission Orphanage by the Government authorities.

After their release from prison, the parents appealed for their children. Those above sixteen years of age were given their choice, and immediately took their stand with the Missionaries. Those below sixteen were ordered by the judge to go with their heathen parents. They were literally torn away from the Missionaries to whom they clung. "We would fain draw a veil over the fate of those little girls."

Unsuccessful efforts were made by Dobadi's relatives to recover her by law, and afterwards to waylay and seize her by force; had they been successful, it is believed that she would have been put to death. How wonderfully her Savior protected and kept her!

This orphanage was closed a few years later, for want of pupils. The Christian community was small, numbering only 181 communicants in 1876. The few who were left in the Institution were cared for by individual Missionaries.

The years of the severe famine, 1877-79, forced open a door that must needs be entered. The Mission, consisting of five married couples and four Missahibas, asked Miss Elizabeth McCahon, in addition to her work in the city Zenanas, to take charge of a group of ten little girls, who had been brought in from here and there. She organized classes for them, engaged a *Munshi* (teacher) from the city to go out and teach secular subjects, while she taught the Bible and attended to

THE NORMAL TRAINING SCHOOL, SIALKOT
Cut Furnished from Mrs. George Moore Memorial Fund.

the management of domestic affairs. There were no class-rooms, but a long room and a few smaller ones, used formerly by the orphanage, served the purpose of dormitory and of class-rooms in rainy weather.

The story of one of these bright little girls shows how some precious lives were saved in those days when hundreds were perishing from hunger.

One Sabbath afternoon, the Missionaries were sitting out in the cool air, having just returned from church service, when an Indian man came up with a little girl dressed in dirty ragged clothes. He handed Rev. Barr a letter from the Deputy Commissioner, which gave the information that this girl had been found out in Philora in Sialkot District, with an old woman of the Sansi, (criminal) tribe. A policeman saw her and recognized her as one who did not belong to that tribe. He rescued her.

Later, on inquiry, it was learned that the poor little girl and her father had wandered down from Kashmir in search of food. Her father had died, leaving her alone in the big city of Sialkot. There, she had wandered the streets for days begging bread. When the Sansi woman offered to take her, she readily consented.

One might imagine what a novel experience it was to her to be taken into Mrs. Barr's bathroom, given a thorough bath, have her tangled hair washed and combed, and be dressed in clean clothes. At first, she was frightened lest she come out white like Mrs. Barr's own little girls!

She was an intelligent pupil and became a trusted monitress in the growing school. It was with regret that Miss McCahon parted with her

when she became the wife of a District evangelist.

So far there had been no thought of a boarding school, for there were no funds for its maintenance. The only motive was to care for and train these helpless little ones who had been brought in, and were being supported by those who sent them. After two years, one of the older Christian couples in the Christian community, Hira and Rajji, of Zafarwal District, entered their daughters. A few others, as they saw the advantage of training their daughters, and were brave enough to take the lead, followed their example.

The little home for orphans began to take on proportions more like a school for girls. It soon became necessary to make provision for a small budget for its support, for the poverty of the girls' parents prevented them from assuming responsibility financially. The Mission also provided for its oversight by appointing Miss McCahon to devote her whole time to the institution. It was then that the name was changed from "Orphanage" to "Girls' Boarding School" as it is today.

From the first, the effort has been to "train up the pupils in native style, excepting of course its filth and disorder, so that when they return to their villages they may not be extravagant or discontented, or unfitted for their life work. The food, the raiment, the furniture, the habits of the girls, as far as practicable, are Punjabi, the girls taking turns in the cooking and housekeeping of the establishment. Special stress is laid on their religious instruction."

This is only the beginning.—the dawn of a new day for the many who have gone out from the institution, prepared to serve their Master.

AVALON HIGH SCHOOL

Edited from Miss Mary J. Campbell's "Daughters of India."

ONE day, as the Miss Sahiba and her Bible-woman, Ruth, were on their daily visitation in the homes of Pathankot, they stopped in the house of the Station Master, a Brahmin. He most cordially welcomed them and began conversation by expressing appreciation of the education he had received in the Gujranwala High School (Mission), and showing them the Bible which he had learned to love while there.

He then called in his wife and his daughter, a slender, graceful little maiden, fair of countenance and daintily dressed in soft muslin draperies. His eyes gleamed with fond pride, as he looked upon her, who was the idol of his heart. As she stood quietly with downcast eyes, not saying a word as becomes a well-bred Hindu Maiden, the Miss Sahiba, touching her gently on the head, said, "What would you like me to do for you, Kartar?"

Great was her surprise when the sweet-faced girl turned, caught her hand, and replied earnestly, "Oh Miss Sahiba, please open a girls' school here in Pathankot. My brother goes to school, and I would go, too, if only we had a school for girls. If you start a school, I will help to fill it

with girls." To this plea the father added his approval. The Miss Sahiba felt this to be another call to earnest prayer. She well knew the need of Pathankot's people, the darkness of heathendom into which the little girls had opened their baby eyes, and in which they were living. Must it continue so? Would the Master be pleased to use her in lighting a flame that would break the spell of darkness that lay over the six thousand inhabitants of the town?

Talking it over with Ruth, she would say, "But you will start a Girls' School, won't you? How anxious dear little Kartar is to be taught, and my Maryam should be in school too. It was a girls' school that led me to know and love Jesus."

"I am more than willing to do so if the way opens up," said the Miss Sahiba. "For the accomplishment of this purpose several things would be necessary—a building, teachers, money and, most of all, girls willing to be taught.' '

"Miss Sahiba, you came here in answer to prayer. Let us pray every morning about this matter of a girls' school."

About three years elapsed before the answer to their prayers came. The Miss Sahiba and her Bible reader spent their time in glad service among the women of the city and the nearby villages. Then one day, the little orphan girls came to her from the famine-stricken country. She had room for only five out of the two hundred whom Miss Emma Dean Anderson had rescued; but these five found a warm place in the Miss Sahiba's heart and home. Were they not precious little souls saved for the Master, and sent to her to be trained for Him?

Early one morning the following April, she saw through the glass door,

AVALON HIGH SCHOOL STAFF WITH MISSES MARTIN, GRAHAM AND RAMSEY
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Dorothy Nathanael (to the left). Her mother was one of the famine orphans. Dorothy gets first Lake Memorial prize in Bible this year. Has won several "General Excellency" prizes, during her course in Avalon. Is holder of the next Adair Scholarship.
Sosan Ishar Dass (to the right), granddaughter of the first convert from Gujranwala, Rev. Karm Baksh.
Both girls enter Kinnaird College this fall.
Cut furnished from Mrs. George Moore Memorial Fund.

a constable standing on the veranda, accompanied by two girls, apparently ten and eleven years of age. With a deferential salute, the man addressed her; "I found these two girls in a wheat field eating the ripe grains of wheat. They told me that they had come from the famine country and that all their friends are dead. I took them to the Chief Magistrate of the district and he, having heard of your interest in such girls, sent me to you, hoping you would care for them."

For a few moments only was she perplexed with certain questions which serged through her mind. Turning to the man she said, "Thank you, Constable Jee, for bringing them to this place of safety. I will take care of them." Thus were these two introduced into the Miss Sahiba's "family." Never was there a regret that they were received without question that spring morning.

Three more came from Gurdaspur, 25 miles away, and joined the "family," in order to get the benefit of the teaching the girls were receiving. Another came from Sialkot—a Mohammedan orphan—who gradually blossomed into a sweet Christian character, and shortly afterwards died.

News of the little class on the Miss Sahiba's veranda reached Kartar's ears, and soon she appeared with a bright, new Urdu Primer, to join. After a few days, she persuaded seven other Hindu girls to come with her. Side by side sat the Christian and Hindu girls on the long piece of matting, swaying their bodies back and forth, as is the way of the East, while they learned the mysteries of the long Urdu alphabet. Tajwar, the Crowned One, was brought over one morning by her father, a Mohammedan, who was the Hospital Assistant. He gave her over to the Miss Sahiba, saying, "I want you to teach her the Bible. That is the kind of instruction the younger generation needs." From the very beginning, she was deeply impressed with the

teachings concerning Jesus, and the Miss Sahiba often wondered if her father would be altogether happy if he knew that she was taking her turn in prayer with the Christian girls.

Twenty-three girls were now attending the veranda school. In a marvelous way help had come which enabled the Miss Sahiba to engage two teachers for the growing classes, thus leaving her time free for the instruction of the women in the city and nearby villages. Some of God's dear children in far-away Avalon, whose hearts had been touched as they considered the needs of India's precious daughters, wrote offering to send funds for the support of two teachers. This offer was accepted with deep gratitude.

A building in the heart of the city seemed the next imperative need. In endeavoring to secure it, many difficulties presented themselves. Indifference that comes from generations of satisfied ignorance, and the hostility that was steadily growing in the hearts of those who had joined the new sects of modern Hinduism. In those discouraging days, a Mohammedan said to her, "Just keep on making friends with the women. When you have them on your side, they will find some way of convincing the men that it would be expedient to give you what you desire." The Miss Sahiba was fast learning what a power the women are in Indian life, and how, if they were Christ's, India would be practically won.

The Miss Sahiba found two staunch friends in the Brahmin, father of Kartar, and the Mohammedan Doctor, father of Tajwar. Both enlightened, fair-minded men, they were types of the best that was to be found in the two great religions of India. They did much among the people by moral suasion. The Doctor often said to the men of the town, "You may just as well give the Miss Sahiba the building she wants, for in the end, she will win. Mark my words. My hair and beard are snow-white, and I have learned this by experience—*"Wherever a Missionary plants his feet, there he stays."*

The untiring efforts of these two friends finally seemed to avail. They succeeded in arranging a meeting of the leading men of the town in the home of the Doctor. On invitation, the Miss Sahiba went. She found two sides of the sitting-room occupied by representative men, Hindus, Mohammedans, a Sikh landowner, and the one European resident. All arose and bowed politely as she entered. The object of this unusual gathering

AVALON GIRLS IN LINE

was then made known. A lengthy paper was read, which had been signed by a large number of the influential citizens. In it was a request that the Miss Sahiba would look favorably upon their petition to start a school in the town which all the girls might be able to attend. The Miss Sahiba thanked them kindly and said she would be glad to comply with their request, but she would have to ask them to secure a building where the school could be held. They all looked anxiously at one another. Who would be the first to suggest help in this delicate matter?

Finally the Sikh spoke. "Brothers, you know the vacant house on Brahmin Street, owned by the moneylender who lives out at Sujanpur? It seems to me that would be a suitable building for the school, and the location is fine for our girls." "Yes," assented the others heartily, "the very thing; we will speak to Luchman Dass, and there will be no difficulty in securing it." Fruits were then served, the men returned to their homes and shops, and the Miss Sahiba went back to her humble home with joy in her heart.

On the afternoon of the following day, strange rumors began coming to her ears. Two Aryas, from the city of Amritsar, 60 miles distant, having heard of the proposition made by the townspeople to start a girls' school, had come over with all speed and were now working vigorously against the movement.

Later in the afternoon, the European came over and told the Miss Sahiba that no more dependence could be placed on the men who offered to help, for the two Aryas had thoroughly frightened them all. "But," said he, "I have a suggestion." Then follows the story of how God used the Englishman to secure the house from Luchman Dass, by going out to him very early next morning, paying six months rent in advance, securing properly stamped and signed papers insuring the use of the house for one year. On his way back, the Englishman met three Pathankot Hindus going out to forestall this very thing! They did succeed in frightening Luchman Dass. He came in that afternoon and would have gone back on his contract, had it not been for his self-esteem. Having made the bargain, he resolved to stand by it, even though it would mean persecution.

Lack of space forbids relating the story of how after a few months of happy school life in this rented building, first it, then the thatched roof home of the "family of girls" had to be abandoned, because of rats dying, bringing the most terrible epidemic of plague the city had ever known. The girls were given tents and the Miss Sahiba a room in Dr. Barr's bungalow, where they were safely kept for four months of spring and summer.

After the "death sickness" ran its course, and the town began to again pulsate with life, the Mohammedans offered a very desirable house for the use of the school, where work was resumed with the amazingly large enrollment of sixty.

"Wherever a Missionary plants his feet, there he stays." God plants his feet, and God opens the way for him to stay.

Today, Avalon Girls' High School stands as a testimony to this fact, and to the untiring efforts and dauntless faith of the Miss Sahiba, whom God planted in Pathankot.

PASRUR

By Miss Emma Dean Anderson

ONE bright morning early in January, 1900, when I came from my room, I found a village woman sitting on the veranda. She had two little girls beside her, and a third child in her lap. I knew this woman well, for I had often been in her home which was about twelve miles from Pasrur.

I said in surprise, "Why Nanki, how did you come to be here at this early hour?" She replied, "Oh dear Miss Sahiba Jee, I came to you for help. I am ashamed, but we have been starving for fifteen days. All we have had to eat was food that you would refuse, as being unfit to eat. We are getting sick. I cannot endure the sound of my children crying for bread. Please do take my three girls, and I will do anything you have for me to do, or go elsewhere and hunt work."

"So long as I have anything to eat," I replied, "you and your children shall have a share. You stay right here. I shall give you a piece, and you care for the children and do anything you can."

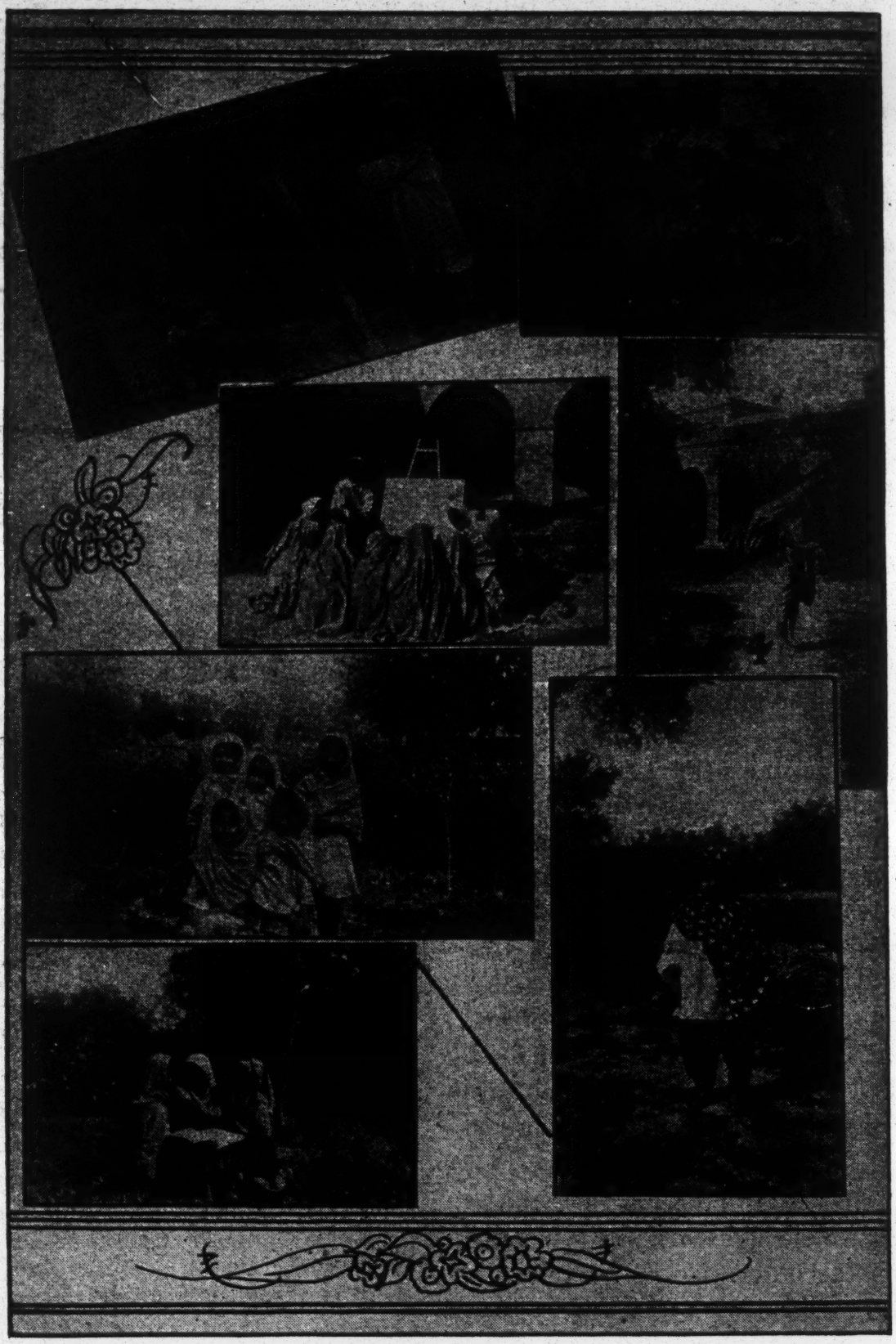
A little later the same day, one of our most earnest Christian men came from the other side of our district, bringing his two girls, and saying, "We are starving. Take my girls please. You know their mother is dead. I shall go to another part and find work."

Day after day, parents came bringing their children to me, until I had eighteen. I had no fund for this work and just used my own salary carefully, and somehow God just blessed it and made it serve us all. I was able to care for these children for several months. By and by the rain came, summer grain was raised, and one by one the parents came for their little ones.

What was wrong in Pasrur Mission District? For two years the rain had been much below normal, and very little grain had been produced. People and cattle were starving. Government forgave taxes and allowed the farmers to strip the trees of their branches to feed the cattle. Still there was much suffering.

I was alone in Pasrur, having charge of the district, as well as the work among the women. I did what I could to help the people, but those were sad days. One of our self-support pastors lived in the worst stricken parts. He and his family almost starved, before I discovered they had nothing to eat. He could not come to ask help of the Mission, because he had promised God that he would take only what his people could give him.

Our congregation in the city had no pastor at the time, so I sent for this man and said, "We need you. Come and serve us too, for I know that many of your own people have left their villages." He came. I decided that while his children were



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SCENES FROM PASRUR SCHOOL

1. Will you have a drink, please?
2. "No More Room in the Swing."
3. Read Carefully.
4. Water Carrier.
5. Five Little Mischiefs.
6. "What a Pretty Book."
7. Our Blind Girl, Ready to go to the School for the Blind.

with me, I would open a school; the pastor asked the privilege of helping me. Thus in the providence of God, Pasrur Day and Boarding School was opened.

Our daily papers were giving us thrilling accounts of the condition of things in Central India, where famine was raging. I felt led to go down and see for myself how things were. What I saw I can never forget—men, women and little children dying of starvation, by thousands. When I came back to the Punjab, the Mission and Synod were meeting in Gurdaspur. I went there and told the story of my visit down-country, and said, "We must as a denomination do our part." I was instructed to write up the story of what I had seen of the condition of Central India, and to ask our Church for the privilege of rescuing three hundred children. Our Church, which has never failed to respond to the cry of distress, responded most liberally and between forty and fifty thousand dollars were sent me by our Church and the Associate Reformed Presbyterians.

About two hundred children were rescued at that time, and the girls brought to Pasrur, and enrolled in our school. Before the famine was over, the Government had forbidden the removal of any more children from their own Province, but I opened up feeding camps, and fed thousands.

With money received for famine work, part of the present school building was erected. India was again visited by a famine in the year 1902, and again I visited the stricken districts. I opened up feeding camps, and brought away two carloads of children who were added to the family at Pasrur. It became necessary to enlarge our building, but there was no way to do this, unless the Government would change a village road, which divided the school compound from a piece of Mission land. To change a road in India is a difficult matter, but with our God nothing is impossible. The women and children agreed to pray, and to ask God to put it into the Government Official's heart to exchange the land. Then I made my request to the Officer, and he granted the exchange provided I would have a new road made. This I gladly agreed to do.

When we began to make the road, the village people would come and ask, "What have you done? What have you given to get the Officer to exchange the road?" I said, "Nothing, only I and my people prayed to our God, and He gave us the road."

At once, we began to erect suitable buildings. We built on the cottage plan, a certain number of girls in each group. This plan proved so much better than the old way of large dormitories, that three other of our girls' boarding school buildings have now been built on the same plan.

As the famine orphans passed out of the schools, girls from the district entered, and today we have a fine up-to-date Girls' Boarding School, supported by the Young Women's Missionary Societies of our denomination in the United States.

THE SANGLA HILL GIRLS' BOARDING SCHOOL

By Miss Flora J. Jameson

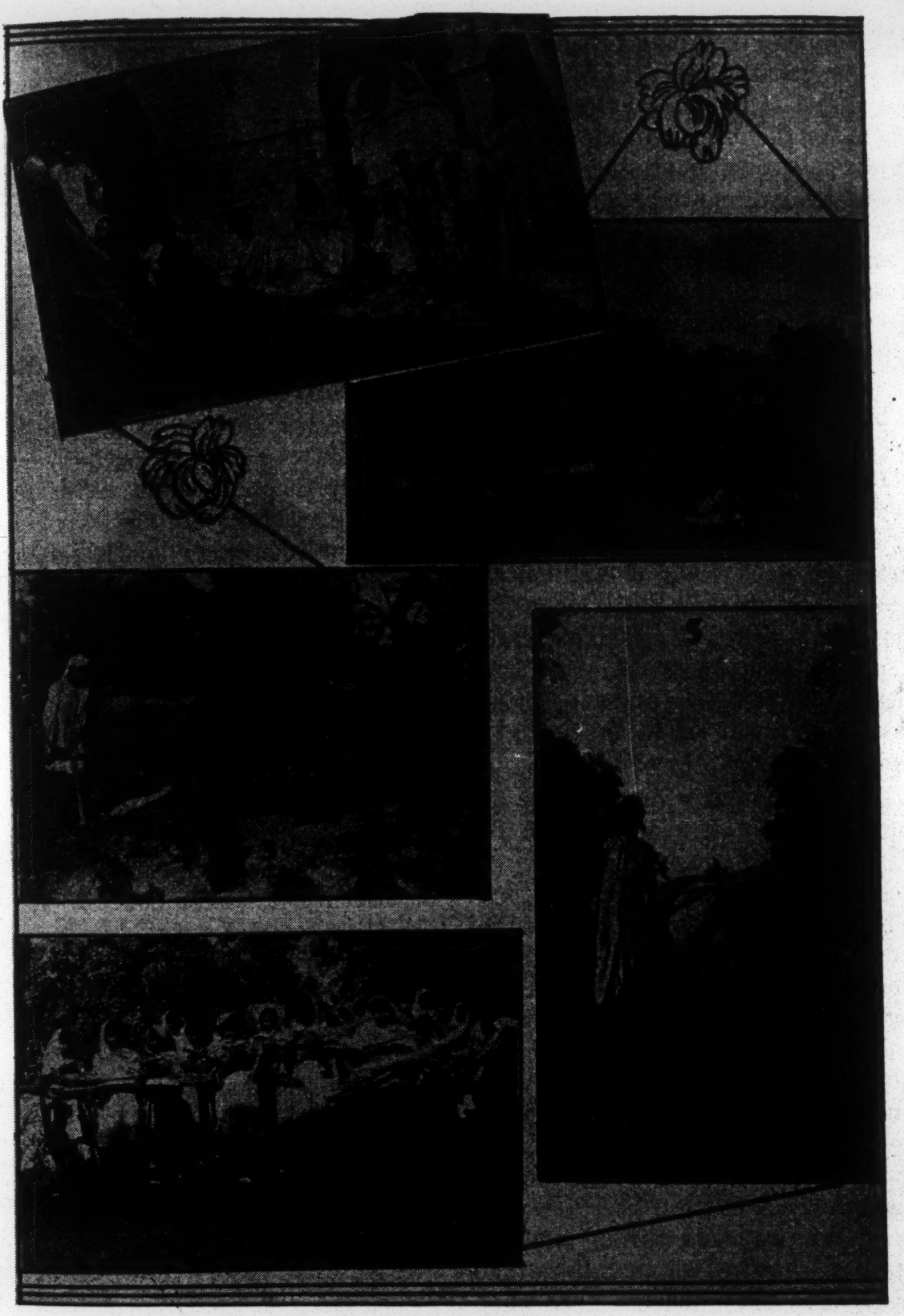
"ENTER to learn that ye may go forth to service," a motto found on a High School Building in Eastern Pennsylvania, might well have been used for our Girls' Boarding School at Sangla Hill, for that is the purpose of our school, but our service is to be in the name of our Lord and Master Jesus Christ.

Years ago when all the schools for girls were filled, the sorrow experienced by a friend when she could no longer tell the village women that they could educate their daughters, made a great impression on my mind, but what a different impression was made later when that missionary went joyfully to those of her district, and began teaching the parents again of the need for education of girls, for the Mission and the Women's Board had decided to erect a school at Sangla Hill. Those were happy days, and according to plans made by the Mission, a new Boarding School was opened October 15, 1912, with eighteen girls as Boarders. The horse and buggy sheds and two other small rooms used by servants and belonging to the missionaries who were camping while working in villages during the winter months, were used for housing these girls, and so began our life in the first Cottage (temporary quarters) of our school. Great care was taken in those days because we knew that the foundation of a new school was being laid, and we wanted it to be built strongly and well. A teacher after some weeks came to the superintendent and said, "I can't see any reason why the children must do everything in such a particular manner, for there are such a few girls here." Explanations did not seem to make clear the need, but some months later when eight new girls entered together from a village, and with all their noise and crudeness drove that teacher almost to distraction, she came for help. She was then able to see the need for the careful training of the few in the early days.

Ground was broken for the first Cottage in December 1912, and in June 1913, the school was moved from its temporary quarters to the new cottage. Great was our joy when the new girls filled that cottage to overflowing, and as cottage after cottage was completed, there would be girls ready to occupy it. Those were wonderful days! The children were proud of their new school, and as they saw it grow and develop, felt, as had the village woman who came and saw, and said, "Why, it is a whole village," and as the non-Christians of the village who said, "It is a college, and only for girls," but in the hearts of the girls the latter clause was one which expressed joy rather than disdain.

Each cottage is complete in itself, and in each is found a teacher who has general supervision. From the girls, one is chosen who is the "House Mother" and who directs the work of her family of from twenty to twenty-five girls; ranging from the first to the eighth grades, and who do all their own work. This house mother plans the teams who shall do each particular duty.

These cottages are unique. There



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SCENES FROM SANGLA HILL SCHOOL

1. Wash Day. 2. Hanging out the Clothes. 3. Plowing the Garden which supplies the School with vegetables. 4. Friday is the day the girls carry their week's supply of wood for cooking. 5. Laundry man and his 1930 model Truck.

is the open air sleeping room to help in the great fight against tuberculosis, and at the end of this is a bedroom for the teacher in charge. There is a small room where the girls hang their sleeping garments during the day, and where they may keep any personal belongings; a small storeroom where is kept the week's supply of wood for fuel, and cooking supplies, all of which have been weighed or measured; the kitchen, and nearby a brick platform where the girls do their own washing, according to a plan which will not spoil them for performing this task at home. There is an open court where flowers and small vegetables may be planted and where they sleep at night when it is too warm to sleep under a roof. Bathrooms in each make the home complete, and the girls of each cottage have had much pride in trying to make theirs the best of all.

During the early days of the one cottage school, all were together, but when the second and third cottages were occupied, it was rather difficult to have the little ones understand that they must not enter any cottage but their own. After talking about this several times, the superintendent was notified that several girls from one cottage had entered another. What could be done! Taking a light rope, the superintendent called the girls. The rope was slipped about each of the eight girls in turn, and they were driven in two rows through all the cottages, showing all that these had disobeyed. They had not been hurt, but were greatly ashamed and the result was most satisfactory. At the Tenth Anniversary of the school, Mrs. Barkat Masih, who has always cared for the girls while we attend the Annual Mission Meeting, said, "There is one rule of this school I have never seen broken. I have never known of one girl entering another cottage." All can meet in the splendid court between the two rows of cottages, and on the outside play ground, so there is no need, and were they allowed to go about in this way, the object of the Cottage would be defeated, the discipline harder, and the opportunities now ours, would be lessened.

A greater interest in the work of the home can be developed through the Cottage plan, where each family must answer for all things done there, and no misdemeanor laid to the door of another.

Sabbath, the day of many meetings and less work, is a day enjoyed by all. The Cottages give an opportunity for more direct meeting of groups of girls. To enter a cottage that day means an opportunity for very definite personal contact. A bed will be offered instead of a chair, and the girls will gather together in a group on the floor. They love to recite verses and stories recently learned, to tell of how they had tried to serve during the past week, and to make plans for the work of the next week. Many definite plans have been made during those precious "home" conferences.

In the Cottages much work is done in training the larger girls to care for the smaller ones. To train the little ones in ideas of cleanliness, to teach them new habits which should be found in the home, but not now found in the village, to train them in Christian living, and in the rules of the school, is an easier matter when in these small groups.

The Commissioner of the Punjab after visiting the school, spoke very highly of the Cottage plan, and of the Open Air Class Rooms, and the interest of the Department of Education after his visit to them, is seen in the sending out of one to take measurements, and draw up the plans of the school to be kept in the office. This was followed by visits from several Inspectors sent by the District and the Department of Education. Visitors from many places in India have come to see our plant and to learn in what way it is superior to the old Dormitory system. Upon request, plans have been sent about to many parts of India. All are delighted, and see the advantages, but because of additional cost, few have been able to accept our whole plan. We feel that its advantages have well repaid us for all the additional cost.

When guests enter the school, no cottage is happy if it has not been visited, and when a second cottage is entered, it is only to see the same neat beds, clean room, well cooked food, etc., with the same kind of a line formed to make a salaam, but upon close observance, new faces with bright laughing eyes are seen, which seem to try to show the guests that they, too, form an important part of the life of the Sangla school.

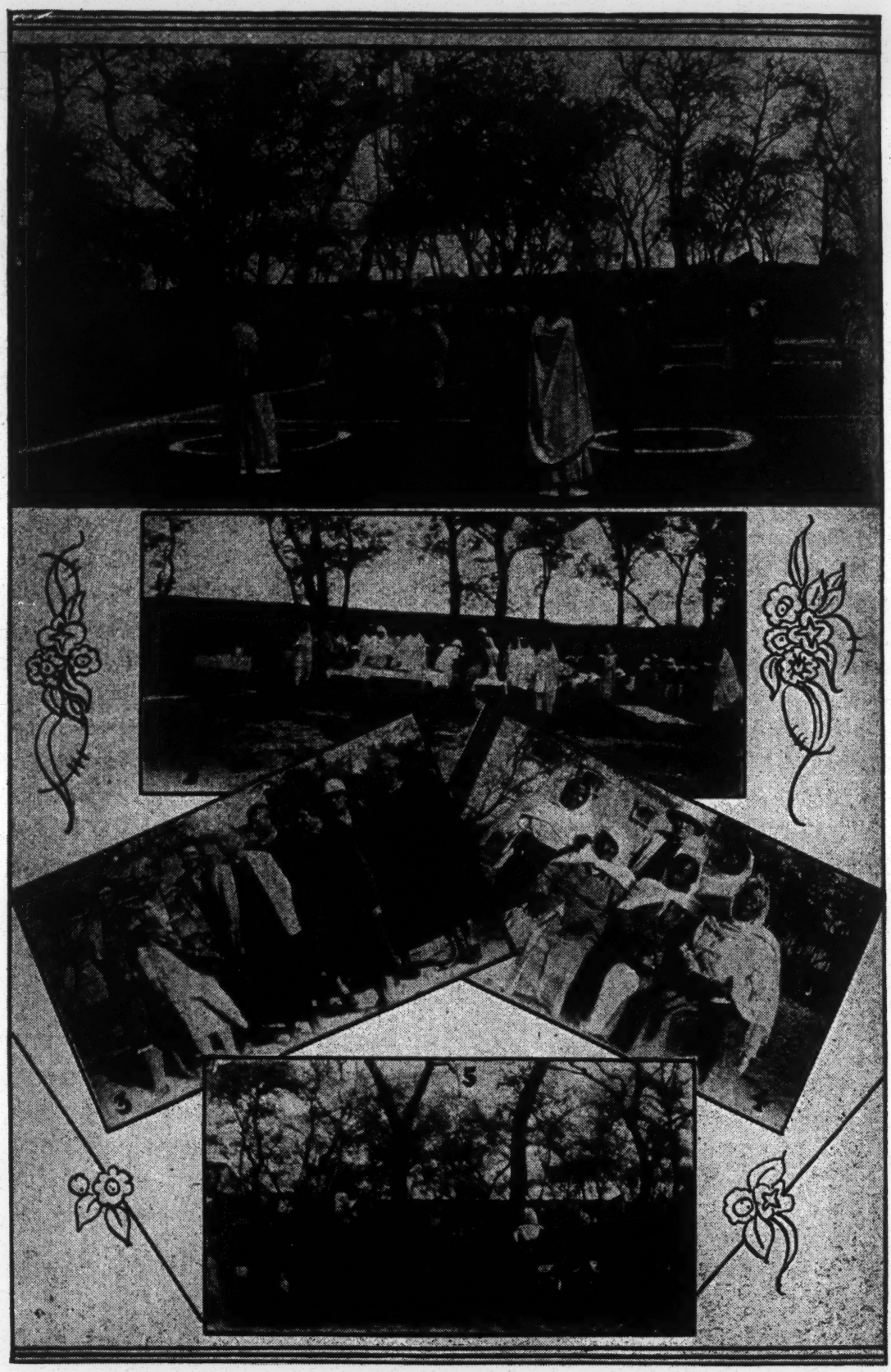
The smaller groups have the advantage of learning to cook in smaller quantities, to plan amounts needed by smaller groups. It is true that this plan of cooking is used in all our Boarding Schools, but the separation into definite cottage life began with Sangla, and we long for the day to come when it may be found all through our Mission.

Two women in the early days came from a village and remained over night. They were shown all through the school, and saw the work of the cottages, the care of the girls, the Hospital Cottage, the room where all the medicines are made and dispensed, for Sangla is one hundred miles from a Mission Hospital. They saw the Prayer Room where the girls may go at any time for a quiet period, the room where clothing is mended and kept, the class rooms, and the Hall where all meet for study periods, and for morning and evening prayer and for entertainments, and they were very happy. When leaving they said, "Here is a Thank-Offering for what is being done for our girls." It was *eight cents, but it was all they had.* The work of the school and the village is so closely related that neither can do without the other.

Jubilee Celebration of the Girls' Boarding School, Sialkot

By Miss Mary R. Martin

IT was a very interesting and pleasant occasion some of us enjoyed at the Girls' Boarding School, Sialkot, when we gathered to celebrate the Fiftieth Anniversary of the opening of the school. One very special thing was that Miss McCahon, the founder of the school, was able to enjoy the event and meet some of her old pupils. Besides Miss McCahon, eleven of our missionary ladies on the field this year (including the two now in the school) have been at some time or other connected with the school as



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SCENES FROM THE JUBILEE CELEBRATION, SIALKOT BOARDING SCHOOL

1. The Flag Drill by the Older Girls of the School.
2. The Members of Synod were guests of the Girls Boarding School at tea in the lovely play grounds. Teachers and Normal Training Girls serving.
3. Eight of the twelve living former Principals of the Girls' Boarding School. (Since this picture was taken Miss Josephine White has been called to her reward.
4. Miss McCahon, the founder of the School and five of the earlier pupils all honored guests.
5. The Jubilee 1929 guests watching the games.

Superintendents during these years, all but two of whom were able to be present. One has retired, one is on furlough, three have gone to their reward.

The first register was shown with the names of the first four girls entered in Miss McCahon's own hand writing. Two of these four are still living, and one of these was able to be present—a woman full of energy and proud of the attainments of children and grandchildren. The same was true of several others who entered shortly after. It is easy to imagine the interest the school girls of today took in the stories of those old days of small beginnings, and, shall I add, they seem to take even more interest in the stories of every day happenings and mischievous pranks of those days. To think that these grandmothers were once mischievous school girls attending that very school!

But the interest was not all on one side! Not only those who had been connected with the school in its beginnings, but those of us who belonged to the "Middle Ages" were much impressed by the progress and improvement that had been made. The relief maps of all kinds laid out in the school grounds, the class garden beds; indoors, the display of handwork, Geography stories—pictures and models depicting life and scenes in various countries—cutting, drawing, many kinds of needlework, and what not, all made a beautiful display and much impressed the old timers.

The girls gave an interesting entertainment including several little plays well acted; on the play ground, drills, basket ball and other games were entered into heartily and beautifully carried out.

Some of the above-mentioned grandmothers, when asked if they had these dramas and games in their day, said, "No, there was no thought of such a thing!" For many a long year the only teachers available were Hindu or Moslem men who were present only during the school period. How different now with Christian girl teachers to help in the Bible teaching, conducting the Christian Endeavor Societies and other organizations, to supervise the play hour and the domestic work! Yet a paper read by one of the earliest pupils tells how thoroughly the one lone missionary gave herself to the girls, how she gave them dolls, made doll clothes sometimes, let them gather bricks to make houses, took them to the garden, taught them to jump the rope and play other games. She spoke of the orderly organization of the work (for the girls in this school have always done all their own domestic work.) That organization is the model still essentially followed not only in that school but in the similar schools later established in Pasrur, Sangla Hill, and Sargodha. The religious teaching of the missionary had made a deep impression on the writer of the paper (and on others who gave reminiscences) and she quoted the parting advice her missionary teacher had given her when she left school.

Miss Mary J. Campbell in her own graphic way told how the school was worked up to the 8th class, or Middle Standard, as it is called, and with what fear and trepidation the first class was sent up for the Government examination and what rejoicing there

was over the successful results. (She paid well-deserved tribute to the "Big Munshi", as he was called, not because of his very fine physique, but because he was the Head Teacher. It was in the days when as yet no woman teacher was available. Though a Moslem, he not only had high ideals for his pupils, girls though they were, but for years worked hard to develop and improve the scholastic standard of the school.)

Miss Campbell was followed by the writer of this article who told how after years of effort working towards the ideal of having our own Christian girls take the place of non-Christian men as teachers, when at last, just about the time she went into the school, that ideal was finally reached, it was found there was another ideal still ahead. That was that these young inexperienced girls must have training before they could be efficient teachers. But where could a suitable teacher be found? The Lord led the way in answer to prayer as He has all through the years. Taking a group to a Y. W. C. A. Convention in Cawnpore gave the opportunity of getting in touch with Miss Franklin who was just finishing her Teacher's training in the Isabella Thoburn College in Lucknow. She set such high ideals of their calling as teachers, as well as standards of efficency, before the girls, that it gave a high tone to the work from the very start. (Following her Miss Qutb ud Din in her many years of service held up high ideals of faithfulness. Many others, too, from among our Indian sisters have contributed much towards making the school what it is.)

(Considerable prejudice and indifference, if not active opposition, had to be overcome before the Normal Department could be said to be contributing to the work as it ought. But now more are applying for training than there is room to receive, and there is an ample supply of teachers in the Vernacular for all our schools. We who went back after even a few years' absence could see a marked improvement.)

About fifty "old girls" came from a distance. Only a limited representation could be invited because of the expense and many who longed to attend could not afford it. For this school has served the poorer, humbler people—the mass of our Christians having come from this class—and a large percentage of the girls have not had a "career" but have gone into humble homes where in spite of poverty and difficult conditions they are ministering and witnessing in their communities as well as in their own homes. A striking and encouraging feature of the testimony both of those whose privilege it was to attend and of those who could not be there was their expression of love for their old school and appreciation of what it had done for them.

Comparing the educational progress in Delhi during the last 18 years, the President of the Provincial Conference on Educational Reform said that whereas a few years ago, there were hardly two or three small girls' schools in Delhi, today they had a fine Medical College, three High Schools and over fifty other schools in the city for the education of girls. But more than this, there was a longing and a demand for education among the women and girls of Delhi, even married women asking to learn to read and write. She appealed to the women, who had themselves received the blessing of education, to remember the special need of their country at this time.

Gulzar

By Miss Janet E. Nesbitt

MISS JANET E. NESBITT
Zafarwal

THE sun beat down on the mud huts of a Punjabi village. It was only March, but to the missionaries who were still comparatively new to India, it felt like August at home. As they approached the village with their horse and buggy, their anticipations were not all pleasant. As they drove around the village to the Christians' houses, an unmistakable odor floated to meet them.

"Surely the hides aren't out today," said one of the ladies, identifying the unpleasantness with a previous visit to the village. "I feel as though I couldn't bear to sit very near to them in this heat."

She referred to the custom of drying rawhides on huge frames, to prepare them for sale to the tanner; for dealing in rawhides was the occupation of most of the Christians in this village.

The other missionary, who had had no experience with the village before, said, "Well, as long as they place us a bed in the breeze and shade, I can stand it."

By this time, a group of women had hurried out to welcome the ladies, while men and boys surrounded the missionary Sahib, (man) who had come up on a bicycle.

"Salaam, Sahib ji!"

"Salaam, Miss Sahiba, ji!"

"Misch ji, scham e!"

"Tham, Miss Sahib ji!"

These, and a dozen more variations of the first greeting, were from the younger "fry" of the village, who were jumping around excitedly, and pushing each other aside, in order to get a chance to see or to touch the white folks.

"Just sit down, now, so that we may all see you. Here is a bed. Aunt, go and bring that new bedspread, the one we got back from the weaver yesterday. Miss Sahiba, we spun the thread for this ourselves and we're very proud to have you sit on it."

A rope bed is placed in the shade, the hides are almost ten feet away, the wind is favorable to fastidious American noses, and so, without further ado, the meeting begins. During the singing of the first Psalm, a donkey brays somewhere near, and six or seven dogs have an altercation over some raw meat, but the women sing on undisturbed. They will bear description. Most of them range in age between twenty-five and forty. There is a baby in almost every mother's lap, these are little fatties with mischievous brown eyes, or skinny babies with sore eyes, or sick fussy, scared youngsters who are thumped on the back when they disturb the meeting. One old woman is

there, and because of being the only old woman present, she is the more a center of attention. Her hands and feet are crippled terribly by rheumatism and her sight is all but gone; she seems as one who has been always old and lonely and uncared for. But her face lights up as she tells the missionaries about her little girl, Gulzar:

"Miss Sahib, Gulzar is my sun, my light, my hands and feet. She is all I have in the world. I haven't heard from her father since he left me four years ago, and I have no one but Gulzar, but she is truly a blessing."

Hearing the mention of her name, a bright, pretty child peeps out from behind the veil of one of the women. Shyly she retreats, as the Miss Sahiba asks her to come forward and tell a Bible story.

"Say it, daughter, tell the Miss Sahiba what the teacher told us about the little girl of Jarius whom Jesus Christ raised from the dead."

From her perch on a low stool, half hidden, the little girl began, and without a mistake, told the story. As she closed it, there was a bit of silence, everyone's head was bowed. Her old mother was weeping.

"Miss Sahiba, I have had quite a battle with myself over her going to school, but God has helped me to decide that she must go in the fall. I don't see how I can afford it, but if I get her a new suit of clothes, perhaps you will pay her fees, and then she can be partly your little girl. I can't bear to think of losing her from home, but the schools are very good, and I know that in the care of your people, she will be much happier than here."

The missionaries were surprised; never yet in their few years in India had this spirit been manifested. They breathed a sigh of thankfulness;

"Gulzar's fees will be paid, and God bless you both," was all that they could manage just then.

That afternoon one Pathan and his wife, and a low caste man made open profession of their faith, and were baptised, just as the sun sank behind fields of ripening grain. If we were to follow the lives of the Pathans, we should see them in much persecution, almost poisoned to death, and finally fleeing their own village, but our story is of Gulzar.

One bright morning in September, Gulzar and the evangelist from her village arrived at the mission house in quest of the necessary letter for the school principal so that Gulzar might be admitted. The old evangelist glowed with pride as he came into the mission house. Gulzar was worthy of his pride. She was wearing a pale pink veil of thin muslin over her head and shoulders; her koorta, (or blouse shirt) was white striped in black and pale blue, and her little full trousers were of pink, all this was her mother's first contribution to the education of her little daughter. As Gulzar started off in an old yekka, (a one-horse vehicle so contrived that the rider is in only misery during his cramped up trip in its tonneau,) one of the ladies gave her an apple which had come from Kashmir; she was simply delighted, it was the first one she had ever seen.

Her first days in school were a bit lonesome, but she was very happy, and she was good. Her lessons were a bit difficult during the first six months, for Gulzar had no ancestors who had been able to read; her

mother could count only to twenty, and the idea of reading was far newer to Gulzar than to any wee kindergartner of the West. But she was determined to succeed, and, by the end of her third year in school, she was at the head of her class. Most of her vacations were spent at her village home, where she thrilled all her playmates with tales of her life in boarding school. Every fall term she took back one or two new girls with her to school. One day her Miss Sahiba friend, who was a second mother to her, brought the news that old Rukko, Gulzar's mother, had died. As they talked together of the life of sorrow and of physical suffering and of the faith and unselfishness of the old woman, and of her much in heaven, Gulzar was comforted, for she had strong faith, and knew the solace which a true believer may have.

'After this, I shall arrange for your vacation time in our station, Gulzar. God bless you and keep you from loneliness and grieving, and make your life a true, fine, useful one."

When Gulzar was through her normal course, she was called to a fine position in a large boarding school for village girls. There, her influence and lovely life shine for Christ before eighty or a hundred girls. This life is a product of education, but it is more too,—she is the child of a mother's strong love and willing sacrifice, and her life is just that for everyone.

Bible Teaching in Our Mission Girls' Schools

By Miss Vida J. Graham

MISS VIDA J. GRAHAM
Pathankot

AT the present time the Bible Course for Mission Schools is undergoing a process of change. Heretofore the Mission through the Women's Educational Board has set the course for all our Girls' Schools and has conducted the examinations.

A few years ago the Punjab Christian Council appointed a committee, with Mrs. A. E. Harper, M.A., of the Presbyterian Mission, as chairman, to map out a suitable Graded Bible Course for schools. A tentative course was prepared and a few copies sent out to various schools for criticism and suggestion. It has been well received on the whole and a number of schools have already introduced it into their curriculum. The Sialkot Girls' Boarding School introduced it there two years ago and at the end of the year gave a good report. Last year the Avalon Girls' High School and the Sargodha Girls' Boarding School used it and we expect as soon

as the course is fully prepared to introduce it into the other schools. We, as yet have only the few copies sent out at first, so find it rather difficult to get the outlines and suggestions into the hands of all the teachers in just the best way.

In all our Mission Schools we have a daily half hour period for Bible. Non-Christian girls in the school are required to attend this period also and almost without exception do so very willingly and take a real interest in the Bible lessons.

At the close of the year the sixth, seventh, and eighth classes have written examinations, the questions being prepared by members of the Women's Educational Board. Term examinations are given by the school along with the tests in other subjects. The various schools are divided among the members of the Board who visit those assigned them at the close of the year and conduct the oral examinations for the primary classes. The same questions are used in all the schools which makes for uniformity.

The Bible Syllabus as we have it now is based somewhat on the Cambridgeshire Syllabus of Religious teaching for schools. Each year of the Syllabus is divided into three sections. Section "A" of each year contains an outline of Scripture teaching covering selected portions from the entire Bible. The chronological order is in general followed. Each year contains studies in both the New and Old Testaments. Section "B" contains outlines for the practical application of Bible truths to conduct.

The goal of the teaching in this section is conduct, rather than mere information and the material is useful in connection with situations arising in the lives of the pupils. Section "C" contains passages for memory work correlated with the material in the other two sections. It also contains passages to be read by the pupils for the purpose of literary appreciation.

Our teachers are taking up the course enthusiastically and the girls seem to like it.

At present this course takes us through just the Primary and Middle School or through the first eight classes. In the High Department in the Avalon School we are using what is known as the Lake Memorial Bible Course. Some years ago General Lake, an officer in the British army and a man greatly interested in the work of furthering the Kingdom here in India, left a sum of money, the interest of which was to be used each year for Bible prizes. The Course is arranged by a Committee selected from various Missions here in the Punjab. They conduct the annual examination, sending out the questions and grading the papers from the different schools using the Course. The Course is divided into Senior and Junior sections and in the Junior a different examination is offered to non-Christian pupils. The Senior Course has three parts—one from the Old Testament containing History, Literature, and Memory work; one from the New Testament with the same; and a General Knowledge course.

Three prizes are offered in each course. In the Senior the first prize is about $9.00, the second about $6.00, and the third about $4.00. A book is also given to each one winning a

prize and certificates to all who pass in the examination. The prizes in the Junior run a little less but in about the same proportion.

Our India boys and girls are good at memory work and we are glad to have them store up in their minds so much of His Word. It is hard to get them away from the parrot-like production which one finds so often in the schools in the Eastern world and which does not always mean a large understanding of what has been learned.

The Bible Course for our village schools is also undergoing change but when we get the new course into shape the course for the Village Schools will be parts chosen from the new course which will be suitable for our village children.

The Course used in the City Schools for non-Christian girls consists mainly of Bible Stories chosen with a view to giving the girls a knowledge of some of the main characters of the Bible, God's dealing with His chosen people in Old Testament times, His plan of salvation freely offered to all, and the necessity of belief in Jesus Christ as Savior.

We believe that the Bible teaching in our girls' schools can not but bear fruit and we know that it is doing so.

Kinnaird College and Women Leaders

By Miss Hladia Porter, Acting Principal of Kinnaird College

OPPOSITE the University Playing Fields, there is a long wall extending in front of a Compound which includes three ordinary Lahore bungalows. Above the wall, beside the near gate, there is a modest sign, "Kinnaird College for Women." Inside the gate, there is a little tin sign tacked to a tree, "Office." The farthest bungalow is used as a staff residence, and gradually the larger guest-room has gone to make room for some teacher turned out of the student house, in order to make room for more students. The smaller guest-room is given to a student, and now the question is, "Shall we even give up the prophets' cell?"

The middle bungalow has one large front room that is our library and our proudest possession. The Principal's Office and bedroom are as small as they can well be, and there is a tiny "man-hole", where the girls receive their gentlemen visitors, next door to the office! The other room in this building used to be classrooms. Gradually the classes have had to find other places for themselves. The kitchen was turned into a History-room, and the pantry used for Economics lectures.

Students have filled the empty rooms and are still saying, "Please, we don't mind being squashed, but don't refuse any girl, if you can help it." Nevertheless, this year dozens have had to be refused. After all, there is limit to floor space!

The third bungalow is the students' hostel proper. It is large and comfortable. This year, we think we must use the hall as a common room, and put a few more girls into the room that has seen so many good times. There is a large dining-room, but it will be full to overflowing. This

winter we expect somehow to house fifty girls, whereas two years ago, when there were twenty-eight, we thought we were full! Some funny little clerks' offices at the back have been made over, and now the Seniors are in proud possession of a block of their own. In front of these houses there is a garden that is slowly becoming a beauty spot. But when the temperature goes up to 118, it is a little difficult to keep the grass alive.

TWO SENIORS IN KINNAIRD COLLEGE, LAHORE
Cut furnished from Mrs. George Moore Memorial Fund.

In front of the Staff-house, there is a fountain. It is tradition amongst us that we bought this property for the College because of that fountain. It attracts all the birds in the neighborhood, and is the only fountain in Lahore, so far as I know.

It seems strange to think of a College with no College buildings; of a faculty of five ladies and a few part-time men lecturers, with no science courses offered, no gymnasium, classes often out under the trees and a wall around the campus to ward off the public. And yet, we really are a College, one of the two not so unlike, that are educating all the women teachers and leaders in the Punjab.

Up to this time, there have been only a few brave girls, or brave parents, chiefly Christian, who have desired a College education for women here in the Punjab. We have been in existence since 1913, and until last year, the demand was never so great that we could not cope with the numbers that desired to attend. The whole College numbered not more than thirty or forty students. This year, we had fifty-three. In October, we could have a Freshman class of forty, if we had room for them. Now that the flood has begun, it is overwhelming in our present position. When the Government College for women was started a few years ago, it was in some sense our rival. For a year or two our numbers fell slightly. Suddenly, both Colleges are full to

MISS NORA BASHIR-UD-DEEN

B.A., (Kinnaird College), B.T., (Government College) who is now at the head of the Middle School and Normal Training Department in connection with Sialkot G. B. S.

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overflowing and all who have not registered long *before* the dates appointed by the University, find that there is no more room in either College hostel.

There are some interesting figures, regarding our former students. Of 199 on our old students' register, 105 have been Christian, 73 Hindu, 9 Mohammedan, 9 Sikh, and 3 Parsee. Of these, 80 have become teachers—69 Christians, 7 Hindus, 2 Mohammedans and 2 Sikhs. Of these teachers, 5 are College professors. 2 being Christian, 2 Hindu, and 1 Mohammedan. One Christian and one Hindu girl have later gone to Medical School and are now practicing physicians. Seven girls are now studying for their M.A. degree. This means that the women teachers of the Punjab are preponderantly Christian and this will probably be the case for some time to come. Government schools, Hindu schools, Christian schools all are frantic because they cannot fill the vacancies in their teaching staffs. We never have enough to go around. Of late this difficulty has been increasing. The Government has opened ten new Girls' High Schools in the Punjab in the last year or two, because of the demand on the part of the more educated community, but they are having endless difficulty in securing teachers.

I have a picture in my mind of Kinnaird College as the center of a great wheel of influence in this province. Nearly every Girls' High School in the Punjab has one, two, three or more of our graduates filling its most responsible positions. I hear of this one making good in a little out-of-the-way town, that has suddenly demanded more education for its girls, holding the fort with but little supervision, against all kinds of odds; of another putting her life into a school that had grown careless; of another as the backbone of one of our finest Christian schools; everywhere trying, some more, some less, of course, to put into practice the ideals that they have formed while in College. Most of them are up against big things, pioneer work,

these who have led very sheltered lives and known nothing of executive work beyond their college guilds and self-government societies. It is remarkable how few do not emerge as real leaders.

Think of their opportunity, to pass on the Christian message in daily example to all the girls in all the Girls' High Schools of the Province—if they are but faithful to their task!

We must create more of these teachers. The Government demands them. The people are crying out for education for their girls. Just now, when the state of the non-Christian societies is such that most of their girls are married as soon as their diplomas are in their hands, if not before, and the teachers must necessarily be preponderantly Christian, just now is our big opportunity. It will not last forever. Educated non-Christian opinion on these matters is changing. Soon their girls will also desire to become teachers and they will have keen minds and new ideas, but how can they have the spirit of the Christ, who have not grown in His society? We must be ready for this new day.

Will you not help us to build *now*, so that we may produce these leaders, so badly needed? When can there be a greater opportunity? When a more wonderful reward? And they are such dears. Look into their faces and see.

Progress in the Education of Women and Girls in India

By Miss E. Josephine Martin

THE purpose of this article is to show the progress made in the education of women and girls in general in India, and not especially of the education of Christian girls, or of the work in Mission schools.

Not many years ago the Christians led in the education of girls, were the pioneers in fact; but they are fast losing their lead, not from lack of interest on their part, for that is increasing faster than provision can be made for the accommodation of Christian girls; but because of the awakening of interest among the larger communities, or religions.

After her trip to India with her husband, Sir John Simon, who was at the head of the Simon Commission, Lady Simon, at a luncheon given by the British Commonwealth League, said that until women in India took their responsibility toward their own people seriously, the true greatness of India would not appear before the world. The heart of India was beginning to beat in its womanhood. She thought that the women of India deserved the highest praise.

An All-India Conference on Reform in the Education of Women and Girls has been organized, and three meetings have been held, the first in Poona in 1927 with 50 delegates, the second in Delhi in 1928 with 140 delegates, and the third in Patna in 1929 which showed encouraging progress. The Annual All-India Conference is based on Constituent Conferences in the provinces and smaller units; and

these Constituent Conferences are in turn based on local conferences in towns which are sufficiently interested in education to hold them. One of the leaders of the Delhi Conference wrote of it, "The outstanding feature of this Conference was the unanimity of purpose displayed by all the members in furthering women's education, a unity all the more striking because by a conference whose very dress emphasized the fact that it was drawn from an enormous variety of communities, spread over the surface of a sub-continent. Two outstanding facts seemed to emerge from the discussions. First, that though the aim was the same, the problems differed considerably in different provinces, and where the problems were the same, they differed greatly in their intensity. Secondly, that even if Government, Central and Provincial, had to be asked to remedy this or that grievance, much the greater part of the remedy lay in the changing of public opinion. . . . The main object of these Conferences is to interest all women in education, and to work towards the removing of present disabilities."

One of the main objects of these Conferences is to work towards the compulsory education of girls. Only one out of each two hundred is now in school, and where education is backward, less. This in itself is a task. Their plea is to have as much spent on girls' as on boys' education. Here public sentiment must be developed to make use of funds, even if they were forthcoming. An objection made by parents is, "Why spend money and teach our daughter when she will belong to another man?" Educated men are finding this a real handicap. I have in mind a young Mohammedan man, who is an M.A. He married a pupil of Avalon High School, who was only allowed to finish the Seventh Standard before she was married. Her husband, who has a real interest in her progress, has taught her himself, and this year she appeared for her Matriculation Examination, which marks the end of the High School course in the Punjab.

THE NEW FRONT OF THE AVALON SCHOOL

A young Sikh girl, also a day pupil in Avalon, was married recently. The young man to whom she was married hopes to go to America to finish his education. His plan was to leave her

in Avalon School as a boarder while he was away, so that she might get a better education, and be more of a companion to him, but family prejudice interferred. Her family were not far enough advanced to have her live and eat with Christians!

Another of the aims of the Conference is to establish schools for married women. In a land where Child-marriage still exists to a degree unbelievable to the Western mind, this desire on the part of educated women for the uplift of their less fortunate sisters is most commendable. For this reason the Conferences are laying great stress on the raising of the legal age of marriage of girls to sixteen years. This must precede compulsory education; the two reforms cannot be separated. The Madras Provincial Conference has set its ideal, which is to have all children of school age in school in seven years. The formation of Mothers' Clubs for instruction in the care of children, school clinics, the education of village women and girls are in the program for the advancement of educational reform.

But the real progress in education can best be shown by what the Governmental Education Department is accomplishing; for ideals, much as we hope for their fruition, are not as yet facts. The figures given below are for the Panjab, but also include the Delhi district and some native states, either inside of the Punjab general territory or adjacent to it.

An Examination in the Middle (Grammar) Standard for Girls is held annually. Earlier than 1917 the figures are not at hand; but in 1917 there were 436 entries for the examination. In 1921 the number had increased to 585. Later than that the progress has been more rapid, and figures show the rapid awakening of the non-Christian people to the advantages acquired from educating their girls. A comparison of the figures for 1924 and 1929 (a period of five years) speaks for itself.

In 1924 there were 121 Christian, 166 Mohammedans, 296 Hindus, 104 Sikhs making a total of 687.

In 1929 there were 196 Christians, 363 Mohammedans, 764 Hindus, 179 Sikhs making a total of 1502.

We see that the greatest percentage of increase has been made by the two largest communities, ie, the Mohammedans and Hindus. It is interesting to note that Qadian, perhaps the most bigoted Mohammedan village in the Punjab sent up thirteen girls for this examination.

It is interesting to note how many communal schools have been opened up during the past few years, and also how many private candidates are appearing for this examination. For instance, of the 1502 in 1929, 372 were private candidates, 15 of whom were Christians. The other 1130 candidates appeared from 130 schools, as follows: Mission schools 26, Mohammedan 5, Hindu 14, Arya (Hindu) 19, Sikh 10, Government 56, Primary Schools, Government, Communal, or Mission, are not counted in this number. These were only the schools sending up candidates for the Middle Examination, the majority of which are Middle schools, while several are High Schools, the number of the latter increasing each year.

Going on to the results in the Girls' High Schools the progress is even more marked, which shows that the

desire for higher education is increasing. Only figures for those passing the examination are at hand, we have no figures for entries. Calculating from the number of "roll numbers" printed we find that on a general average about two-thirds of those who enter pass the examination. The following figures are illuminating:

In 1914 there were 9 Christians, 1 Mohammedan, 3 Hindus making a total of 13.

In 1920 there were 9 Christians, 1 Mohammedan, 12 Hindus making a total of 22.

In 1921 there were 25 Christians, 1 Mohammedan, 25 Hindus, 5 Sikhs, 1 Parsees making a total of 57.

In 1925 there were 18 Christians, 13 Mohammedans, 36 Hindus, 6 Sikhs, 2 Parsees making a total of 75.

In 1928 there were 34 Christians, 18 Mohammedans, 50 Hindus, 24 Sikhs and 3 others making a total of 129.

(Note—There are very few Parsees in the Punjab.)

Only the total of those passing in 1929 is available, ie, 199, which number shows a remarkable advancement.

The number entering for College degree examinations would also show rapidly growing interest in higher education. There are a number of courses open to women for College, Medical, Graduate, and Oriental Language degrees above Matriculation (High School). In 1925, 243 appeared for these, and 158 passed. In 1926, 268 appeared and 168 passed. In the same year, 11 women in the Punjab received the B.A. degree, and in 1929, 23, or one more than the total passes from High School in 1920. Later years would show a greater percentage of increase.

Individual examples will show marked capability on the part of Indian women to take special training for work. Those who have read "Our India Mission" have been interested in the story of Kanaya, one of the finest Christians that we have had in the history of our Mission. A great-granddaughter of his, Miss Jamila Suraj-ud-din, whose father is one of the leading Mohammedan converts of the Punjab and a professor in Forman College, after finishing the B.A. course in Kinnaird College, and getting the degree, took her M. A. course in Forman College and got her degree. She then went to England and got her Ph.D. degree there. Since returning to India she holds the important post of Industrial Inspectress for the Punjab.

Not only Christians, but also non-Christians are, in increasing numbers, qualifying in graduate work. I want to quote from the Punjab Educational Journal an item of news which appeared recently: "The Academic Council has approved 'Life and works of the illustrious Khushhal Khan Khatak with a short sketch of the origin of the Afghan race and language' as the subject of the thesis for the Degree of Doctor of Literature to be presented by Miss Khadi jah Begam Ferozuddin, B.A. (Hons), M.A., M.O.L., Munshi Fazil, M.R.A.S., P.E.S., Professor of History and Oriental Languages, Lahore College for Women, Lahore." Miss Ferozuddin is a charming woman, quite an orator, being much in demand as a speaker at Women's meetings. She

wears the Mohammedan veil when she goes out, and is not modern in her ideas, only in so far as she longs to see India's womanhood come into her own.

Lady Abdul Kadir, whose husband is one of the leading Mohammedans of the Punjab, is a sister of Mr. Sleem, who has represented India in tennis tournaments in England and has won trophies there as well as in India. Lady Abdul Kadir is a charming hostess, and can converse in faultless English. She takes an active interest in the work of the Punjab and All-India Educational Conferences, and speaks at women's meetings. She too, goes closely veiled when she is out in public where there are mixed crowds.

I could cite instances of leading Hindu women who hold positions of influence and trust, but I have chosen Mohammedan women, for as a class they are not so advanced as the Hindus are. These whom I have cited prove that Indian women have achieved scholastic triumphs, and that there seems to be no limit to their capabilities when given a chance. We covet them for the Kingdom! It remains for educated Christian womanhood to prove that higher learning, important though it may be, to be of real value should supplement a higher ideal, that of a Christ-like life in Christ-like service for India.

The Women's Educational League of Delhi is a very active and practical body. It has taken up with great zeal the work of uplift among village women. So far, the work of training women who seem to be extremely keen has been done by voluntary lady workers belonging to many of the leading families of Delhi. The work has now increased to such an extent that the League is planning to start a regular village school for women and girls in a neighboring village. The school is likely to be very distinctive one in scope and nature. A well-to-do Brahmin widow in the village has given the use of a house without rent, for the purpose of the school. The school will not only be a place of teaching, but will contain a Health Center and model village home. The ladies of the League are particularly anxious to make this institution a center of village activities. They are taking care to make everything within it suited to village conditions and within the reach of all village people. The teacher will also be the Health Visitor and general advisor of the village folk. She will live the life of the people and show them by practical example how life in the poorest village can be made useful, clean, and bright.

UNITED MISSION STUDY

From Jerusalem to Jerusalem

By Helen Barrett Montgomery

Reviewed by Mrs. E. D. McKune, Rushville, Indiana

CHAPTER V—THE UNFINISHED TASK

THE Glorious Witnessing of the Past leads us to ask, "Are Foreign Missions completed?" We would answer—"not unless the work of Christianity itself has been entirely completed."

Our author tells us of geographical areas yet untouched—vast stretches in Central Asia, principally in Tibet, Bhutan, Afghanistan; great untouched fields in Africa; almost the entire Moslem world with its nominal claim to 14% of the world's population; many Indian tribes in South America; the scattered Jewish world; and other sections inadequately occupied.

We shall consider briefly the Moslems, Indians and Jews.

Many Christians believe that it is impossible to win the Moslem. His peculiar pride in his faith, his fanatic fatalism, the threatening decrees of death if he leaves Islam, make the winning of converts difficult. Nevertheless, patient, persistent sowing of the Seed yields fruit—thirty, sixty and one hundred fold. Commendable as is his freedom from race prejudice in winning converts to Islam and his steady religious loyality, yet to let him continue with a system that degrades womanhood, tolerates slavery and only partially reveals God, is not the valid argument some would have us believe. From our text and the testimony of our own missionaries we learn that the many recent changes in the Orient are opening up a new day of opportunity for Missions in the Moslem World.

Do we stop to think that in comparison to the 350,000 Indians in North America, whose need we know through our own Missions, there are more than 8,000,000 Indians in South America, Central America and Mexico? Some are semi-Christian, but listen to Robert E. Speer concerning the heart of S. America: "You could draw lines 4000 miles north and south and 2000 miles east and west and never touch any Christian agency, Protestant or Roman Catholic. Likewise, in Mexico much of the Protestant work of the Past was unmindful of the Indian. From the Revolution has come a new day of religious liberty for all classes of people."

The presence of more than 4,000,000 Jews in this country, crowded not only into Ghettos but found also as controlling factors in the community life of every state, is a clear call to American Christianity. For centuries the Antioch-to-Shylock attitude placed Jews outside even the consideration of Christians. Christ forgave them. Can we do less? Do we invite them to attend our churches, give them New Testaments, or help support City Missions to the Jews? The new attitude which many bear toward Christ inspires us to believe that they will "step across the border" and some of them will be-

come, like Dr. Ebersheim, Lord Disraeli, and Edward Steiner, men of power for Christ.

These geographical areas with their millions of people who have never heard the Gospel challenge us. But with geographical frontiers fast disappearing, surely the time is not far distant when those who love Christ will have made it possible to give everyone at least one chance to know Him. *Great pagan areas in the heart of Christendom itself offer* the supreme challenge to Christian Missions! The Orient cannot understand the Occident that preaches Christ and at the same time tolerates racial hatreds, war, the spirit of imperialism, the liquor traffic and un-Christlike policies in business and society. Dr. Cavert says, "Though all the blank spaces on the maps of the world were to be filled tomorrow with mission stations and churches our task would still be only fairly begun. Other regions remain. Every province of our thinking, every region of the relation of individuals, classes, races and nations to each other must be brought under the influence of Christ."

To us as members of Missionary Societies comes the Call of the Unfinished Task—the Challenge to let Christ work through us to banish sin in its chameleon forms.

"There's a wonderful story translated for men,
But writ in the long, long ago;
It's the Gospel according to Mark, Luke and John,
Of Christ and His Mission below.

"Men read and admire the Gospel of Christ,
With its love so unfailing and true.
But what do they say and what do they think
Of the Gospel according to YOU?

"You are writing each day a letter to men
Take care that the writing is true,
'Tis the only Gospel that some men will read,
That Gospel according to YOU."

CHAPTER VI—FROM JERUSALEM TO JERUSALEM

We have passed in swift review the growth of the Christian Church; we have come to realize that Christianity and Missions are one; and have found great areas without Christ. We turn now to the International Missionary Council held in Jerusalem, March 24 to April 8, 1928, hoping to gain fresh courage for our future Christian endeavors.

Three similar International Conferences preceded it: one at London in 1890; the "Ecumenical" in New York in 1900, at which time *The Central Committee on United Mission Study* was born; and one at Edinborough in 1910. These thirty-eight years witnessed changes in missionary policies. Materialism, the greatest foe of all religions, arose during these years. Western Nations came to admit that they themselves were Mission Fields. For the terms, "Foreign" and "Home," often misleading, had been substituted "Receiving" and "Sending" countries, which in turn gave way to "Older" and "Younger" Churches.

The choice of the place seemed ideal—JERUSALEM, at the cross roads of three continents, sacred to three religions, and above all, sacred to the delegates because of the associations of our Lord there.

John R. Mott, as leader, made most

thorough preparations. The Agendum of the Conference (Text p.206) had been decided upon months in advance. Pamphlets written by authorities on these subjects had been sent to the 240 carefully selected delegates, representing fifty-one nations. Half of these delegates were from Europe, America, Australia, and New Zealand and the other half were from the Orient and Africa. The majority of the latter half were "Nationals" or members of the "Younger Churches." Our own denomination was represented by Dr. C. R. Watson of Cairo University, Dr. C. P. Russell of Assiut College and Sheikh Metry Dewairy, Sabbath School Field Secretary for Egypt.

Thirty-four women delegates testified to the blessings which Christ brings Womanhood. Miss Helen Kim of Korea challenged with: "I think Christ would pity us women, if we still were timid and hesitant about bearing witness to Him in all walks of Life."

Christianity in Relation to Non-Christian Systems, Racial Relations, Industrial and Agricultural Problems and other topics rightfully the concern of Christians were discussed.

At the end of the first week many of the delegates were fearful lest the Council would end in confusion as had been prophesied. It seemed impossible to reach unanimous conclusions. Then came Palm Sunday. As the delegates walked together from Bethany to Olivet, singing and praying, the Spirit of Christ united all for the work of the following week.

We are especially interested in the Christian Message adopted, for it concerns each individual Christian as well as Missionary Organizations. This Message had been carefully formulated and discussed before its final unanimous adoption. "Here everyone felt," says Basil Matthews, "was something bearing the imperfections of human workmanship, but so far transcending the individual gifts of any mind in the Council . . . . that it may be hailed as a gift of God."

The Message is Jesus Christ and a clear call that the Living Gospel be preached to Christian and non-Christian. The emphasis placed on Prayer leads us to feel the truth of:

"You can do more than pray after you've prayed,
But you cannot do more than pray until you've prayed."

If we believe that "no matter what men have morally or religiously, without Christ they are in need, vital need, serious enough to challenge us to part with life itself in order to give Christ to them," are we brave enough to help answer our own prayers for a new baptism of the Holy Spirit in our own lives and in the lives of others?

SUGGESTIONS FOR CHAPTER V

1. CHART AND MAP STUDY—pp.163, 164. Make large chart showing unoccupied areas, e.g., Tibet—6,000,000 . . . . etc. "Map woman" may place black paper cut in the proper shape, over the unoccupied areas on the map.

2. Without announcement, have someone sing *"What Shall I Render to the Lord"* or *"Count Your Many Blessings."*

3. SCRIPTURE—*Much Land to be Possessed.*

a. Report of the Spies—Numbers 13:1-2; 17-33; 14:6-9.

b. The White Harvest—John 4:-34-36.

4. The TOPICS for Assignment and Discussion may be:

a. *The Moslems,* stressing especially the Christian heroism needed by Missionaries among them.

b. *The Indians* of South America and Mexico.

c. *The Jews* (One woman might prepare a brief history of the Jews. Another, give the life of an outstanding convert to Christianity.)

d. *Unoccupied Areas in the Lives of Christians.*

5. HELPFUL REFERENCES:

a. *Moslem Women* by Zwemer.

b. *To Lhasa in Disguise* by McGovern. An account of personal experience in reaching the capital of Tibet, "forbidden City of the Buddhas."

c. Life of Dr. Albert Shelton, missionary to Tibet.

d. Write to Jewish Missions for pamphlets and stories.

e. *Prayer Cycle,* especially the first, third and eleventh days.

6. QUESTIONS FOR FURTHER DISCUSSION:

a. Have we any responsibility in the recent Jewish-Mohammedan troubles in Jerusalem?

b. What is your reaction to the statement, "In 1927 no less than 60,000 of the 200,000 Protestant Churches in America reported no new members?" To articles such as "Shall We Bury the Dead Churches?" appearing in current magazines? Can figures and statistics measure the true success of a spiritual kingdom?

c. What is the supreme challenge to the 29,000,000 Protestants in America?

d. Discuss the "Unoccupied Fields" of the U. P. Church at Home and Abroad.

7. THE PARABLE, p.195, may be given from memory by a good reader.

8. Prayers that we may *live* the Gospel we profess and share in winning the Unoccupied fields—geographical, racial, moral, social, educational, etc.

SUGGESTIONS FOR CHAPTER VI

1. DEVOTIONAL SERVICE: Prayer should permeate this meeting. Pp.224, 225 offer material for Devotions. Leader may read or tell "A New Emphasis on Prayer." Choose beforehand Scripture portions suggested by the eight prayer topics listed. (Additional leaflets on this "Call to Prayer" may be secured from the International Missionary Council, 419 Fourth Ave., N. Y.—50 cents per 100.)

2. TOPICS:

a. The Setting (If someone is available who has visited the Holy Land secure her for this topic.)

b. Previous World Mission Conferences.

c. Preparations for the Jerusalem Conference.

d. Personnel.

e. The Agendum.

f. Women Delegates.

g. The World Message.

h. What has the Study of this Book meant to me?

3. If possible bring the Jerusalem Conference before your congregation—at Prayer Meeting or perhaps the pastor may wish to use it in a sermon.

4. A few women in the Society may wish to form a class, meeting regularly, to go more deeply into the Jerusalem Conference. For them these references may be helpful:

a. *Roads to the City of God* by Basil Matthews.

b. *The World Mission of Christianity* (Messages and Recommendations of the Conference) International Missionary Council, 25 cents.

c. *The Complete Report in eight volumes,* published by the International Council, may be available through Public Libraries.

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive New York 27, N. Y.

Foreign Correspondence

INDIA

Mrs. J. H. Stewart, Pathankot, India, Editor.

MISS JOSEPHINE WHITE

MISS JOSEPHINE WHITE, ABBOTTABAD, INDIA

Miss Josephine White had an attack of fever in the week beginning July 21st and has not been real well since. Dr. White who was spending the summer with her had her throat examined by the Civil Surgeon of Abbottabad and as he suspected cancer Dr. White took her to the Albert Victor Hospital Lahore, August 7th for further examination. Dr. Simpson was unable to wait for the examination and returned to her work in Jhelum. Dr. J. G. Martin was stopped on his way from Landour and was present at the examination on the morning of August 8th. He agreed with the surgeon in charge, Dr. Hardy, that Miss White was not suffering from cancer but heart trouble. Miss White seemed to rest well in the afternoon and told Dr. Hardy he need not bother taking her pulse so often as she was alright. She enjoyed her tea. About 6:30 she collapsed. The cause of death is given as heart failure. The remains were taken to Sialkot in a lorry August 9th and a brief service was conducted in the Girls' Boarding School house at 4 p.m. The flowers arranged by the ladies were beautiful and abundant. Quite a number of Indians were present and Mr. Maula Bakhsh and the Rev. Vazir Chand took part in the service. The missionaries on the plains were nearly all present. Miss Cowden went with Dr. White to Abbottabad to pack up Miss White's effects.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

MRS. DAISY GRIGGS PHILIPS

(Death has again entered the circle of our family. Just the day before leaving Xenia for a visit to the Pacific Coast a cable came announcing the death of the wife of our brother, Dr. Harvey E. Philips, of Cairo, Egypt. At this time of writing, (October 8) in Pasadena, California, we have received the following notice from an Egyptian paper.—Editor *The Womens Missionary Magazine.*)

THE LATE MRS. PHILIPS

Well-Known Social Worker

The American community in general and the American Mission in particular, was greatly shocked on Saturday last, September 14, at the sudden death of Mrs. Daisy Griggs Philips, wife of Dr. Harvey E. Philips of the American Mission, at the Deaconesses Hospital in Cairo, following an abdominal operation. Mrs. Philips had been in her usual place on Thursday so her friends were surprised to hear of her sudden illness on Friday. She was taken to the hospital and operated on on Saturday morning. The operation proved too severe and she died about four o'clock that afternoon.

The funeral service was held at the Church in the American Mission

building in Cairo, on Sunday afternoon. Dr. S. M. Zwemer, an old friend of the family, conducted the service, assisted by Rev. Neal McClanahan from the American Mission in Assiut, Rev. James Quay from the Y. M. C. A. in Cairo, and Rev. Ishaq Ibrahim of the Evangelical Church in Heliopolis. Friends from the American Church sang several hymns and psalms that had been favourites of the deceased.

The passing of Mrs. Philips leaves a great gap in several Cairo circles. In addition to many services rendered to the Church and the Mission of which she was a part, she has been interested in the Y. W. C. A. for many years. Before her marriage, she was a state secretary of the Y. W. C. A. in America for several years and she brought that interest with her to Egypt. Both here and in Palestine that institution owes her much and its most recent development, the Egyptian branch known as the National Home, in Sharia Reine Nazli, found her a valuable supporter. During most of her residence in Egypt she was a member of the Y. W. C. A. Council and for a time served as its general secretary.—*Egyptian Gazette*

ABYSSINIA

Mrs. Fred L. Russell, Editor, Addis Ababa

"HOW SHALL THEY HEAR WITHOUT A PREACHER"

By Mrs. V. M. Dougherty, Gorei, Abyssinia

We, here in Gorei, feel that we are abundantly blessed in the free way we are permitted to teach and preach the Gospel. Homes are open to us and many seem even eager to have us come into their homes to teach the Bible. Although many of the people here call themselves Christians, it is really pitiful how little most of them know of Christ and what it means to be a Christian.

Once a year the Priests take the ark to the river and stay all night. Many people go, also, and early in the morning the Priests baptize by throwing the water over the crowd, thus baptizing them. If a person has been baptized in this manner he is entitled

MARY DAY

The people stay on the outside of the church while the priests and a few "big men" conduct the service inside.

to wear a string around his neck to show he is a Christian. To be sure he must keep many fast and feast days and other forms of the law if he is to be a Christian.

But very few have any conception of what being a follower of Christ really means. This is discovered when we find that these about us do not even know the reason for Christmas and Easter, although both days are occasions for great feasting.

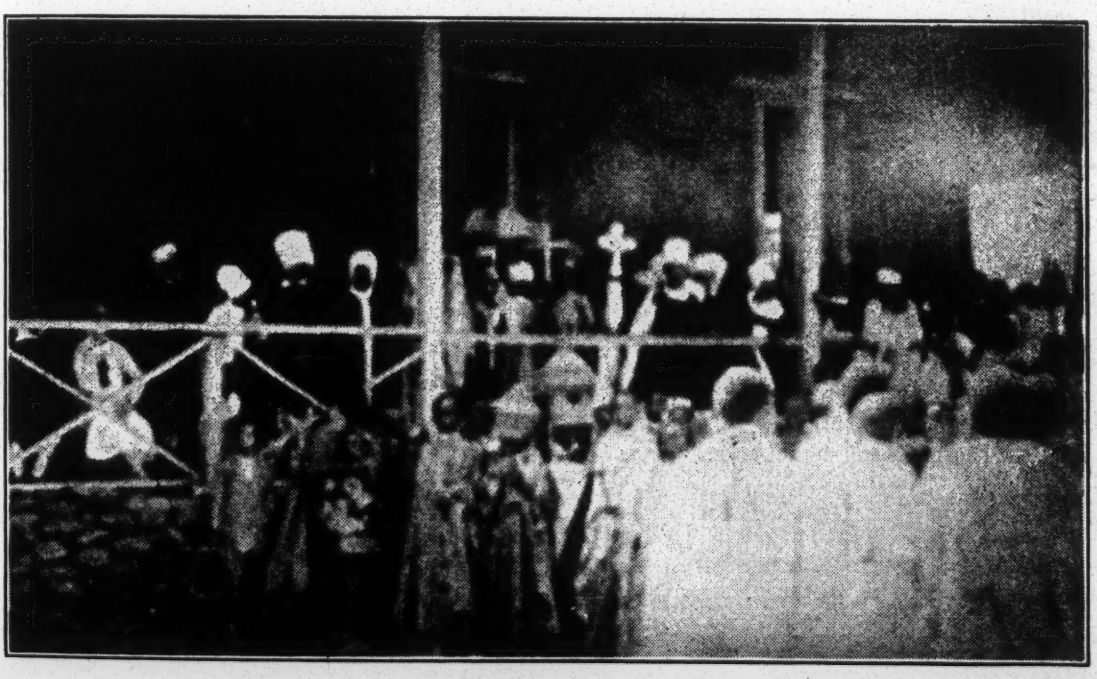
But how could they know? There has been no one to tell them. If the blind lead the blind they shall all fall in the ditch, and the leaders of the Native Church do not inform the people if they do have the light themselves, which is doubtful.

The Easter service is a big event in the native church and is preceded by a two month's fast. Many people gather at the church to spend the night there. But they stay on the outside, there being only room for the priests and a few of the big men on the inside. All they hear is the chanting of the priests and the beating of the drums. They see the torch light parade and some of them kiss the cross. This is as much as the native church has to offer the people.

There is no instruction of any kind and even the Bible reading and chanting are all in a tongue these people do not understand, were they permitted in the services.

So we find as we go into the homes to teach we must try to understand just how little these people know, and give to them the very fundamentals of religion. Sometimes it is necessary to repeat one simple thing three or four times before they understand and remember what was said.

We are glad that the story of Jesus is a simple one, and that even those who are ignorant can understand it and accept Christ and follow Him. There are many people in Abyssinia who call themselves Christians who are waiting to hear the story for the first time! Their hearts are open to receive the message! The harvest indeed is ripe but the laborers are few.



Priests and servants at Mary's church, Gorei, 1928 Annual Baptism at which time a picture of Jesus is baptized.

PROGRAM FOR WOMEN'S AND YOUNG WOMEN'S MISSIONARY SOCIETIES 1930

JANUARY

HOME MISSION STUDY

Devotional Service. Jeremiah 5:1-10.

"The City's Church"—Chapters I and II.

1. The City a Product of Changes.
2. Transplanting the Church.
3. The City's Own Changes.
4. "Faith of our Fathers."

FEBRUARY

HOME MISSION STUDY

Devotional Service. Luke 19:41-47.

"The City's Church"—Chapter III and IV.

1. Effect of Prosperity on City and Church.
2. "Energy Released."
3. Adversity.
4. Re-adaptation.

MARCH

HOME MISSION STUDY

Devotional Service. Judges 5:20.

"The City's Church"—Chapters V to VIII.

1. Classification of City Churches.
2. Trend—Losing? Gaining?
3. "A Pull Together."
4. Church City Planning.

APRIL

EGYPT

Devotional Service. Col. 1:3-12.

Women Pioneers in Egypt.

1. Evangelistic Workers and Teachers.
2. Authors and Professional Women.
3. Philanthropists and Patriotic Leaders.

MAY

INDIA

Devotional Service—Psalm 96.

Hinduism.

1. The Hindu Woman.
   a. The Girl in the Hindu Home.
   b. Her Marriage.
   c. Types.
2. Some Women of Distinction in India.

JUNE

THE SUDAN AND ABYSSINIA

Devotional Service—Isa. 65.

Boarding Homes and Industrial Work in the Sudan.

1. The J. Kelly Giffen School of Agriculture.
2. The Model Home, Khartoum North.
3. School Work at Doleib Hill.
4. School Work at Nasser.

Prayer and Progress in Abyssinia.

1. In Medical Work.
2. In Evangelistic Work.
3. In Educational Work.

JULY

HOME MISSIONS

Devotional Service. II Cor. 4:1-15.

Home Missions of the United Presbyterian Church.

1. Early History of United Presbyterian Churches on the Pacific Coast.
2. Biographical Sketches and Reminiscences of Early Leaders.
3. The Contribution of Home Mission Churches to the Denominational Life.
4. Land yet to be Possessed.

AUGUST

THE ANNUAL REPORT

Devotional Service. Psalm 103.

Book Review—The July Number of The Womens Missionary Magazine.

1. Echoes from the W. G. M. S. Convention.
2. Yesterday, Today, and Tomorrow.
3. Current Missionary News.

SEPTEMBER

THE NEGRO AND NORTH AMERICAN INDIAN

Devotional Service.

Notable Negro Women.

1. Artists.
2. Teachers.
3. Business Women.

The North American Indian.

Sketches of Indian Girls who have Achieved Success.

FOREIGN MISSION STUDY

(The text book, **"A Cloud of Witnesses"** of the United Mission Study Course is composed of biographies of native women products of missionary training.

OCTOBER

Devotional Service. John 4:1-10, 39-42.

"A Cloud of Witnesses—Chapters I and II.

Bible Women and Teachers.

NOVEMBER

Devotional Service. Matt. 25-46.

"A Cloud of Witnesses"—Chaps. III and IV.

Doctors, Nurses and Social Workers.

DECEMBER

Devotional Service. Acts 16:11-15, 40.

"A Cloud of Witnesses"—Chaps. V and VI.

Home Makers and The Widening Stream.

The PROGRAM CALENDAR for 1930 will be ready in November. The topics are all printed and spaces are left for writing the names of leaders and hostesses, the names of officers etc. The names and address of the Board, and the Literature Department are given for ready reference.

Price—100, $4.00; 50, $2.00; 25, $1.00; single copies, 5 cents.

Send all orders to **The Womens Missionary Magazine, Xenia, Ohio.**

Thank-Offering Department.

EDITED BY MRS. MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

THANKSGIVING

For all the gladness of the day,
The darkness of the night,
For the luscious joys of summer time,
For winter still and white.
For morning dancing o'er the hills,
For evening clothed in grey,
For twelve long months of changing time,
We thank Thee, Lord, today.

For the sweetness of our happy homes.
For circles still left whole,
For the brightening of the heavenly homes
By many a passing soul;
For bread to feed the hungry mouths,
For manna from above,
For hands that gladly broke the bread,
We thank Thee, Lord of Love.

For flowers and birds and wheaten fields,
For frozen mount and sea,
For cattle on a thousand hills,
For plenty full and free;
For winter, spring and summer time,
And autumn's garnered hoard,
For all Thy bounty, all Thy care,
We thank Thee, thank Thee, Lord.

For countless spires upsprung to heaven,
Through this swift-fleeting year,
For lives upon Thine altar laid,
To teach Thy love and fear;
For many a soul redeemed from sin,
For prayerless lips that pray,
For broken hearts made whole by grace,
We thank Thee, Lord, today.

And for our land that reaches still
Toward purer, better deeds,
For earnest men who work for good,
For the true heart that leads,
For peace and safety, strengthened right,
And light upon our way,
Chasing afar all gloom and fear,
We thank Thee, Lord, today.

—Margaret Roy Radcliffe.

THE SPIRIT OF THANKSGIVING

The spirit of gratitude is the spirit of thoughtfulness. Think and thank come from the same Anglo-Saxon word. There can be no thankfulness without thoughtfulness. If you would be thankful begin to think—think of all you have received: count your blessings: think of the debt you owe for kindnesses received from God and man. How can one know the truth about God in all that He has done and is doing, and not be grateful to Him for His loving kindness and tender mercy. The thankless heart is the thoughtless heart. How can we be grateful for blessings that we do not recognize? And yet, how can we fail to be grateful when we truly realize their value?

What is our attitude to God as we present our annual Thank-Offering? Are we thinking of His great blessings to us as we present the gift? Leona Haggerty Snyder tells of four women who sat side by side in the Ingathering. Each woman joined in the opening song of thanksgiving. Each bowed her head during the prayer of thanksgiving for all blessings. The first woman raised her head and wondered how soon the meeting would be over. "She was cumbered with much serving" and was thinking of her household duties and interested not in the service. Her box was heavy with pennies which in her narrow, self-centered life she had thought were the proper thing for a Thank-Offering box.

The second woman leafed her book with her jeweled fingers and planned a dress for a reception. Her box contained a check whose amount did not compare with her spending for self.

The third woman could scarcely be seen, for she had pressed in between the others as if she desired a place as

small as her offering. As she sat she wondered if there was any way by which the officers would discover how little her box contained.

The fourth woman was very happy and her face glowed as she recalled Gods goodness to her during the last year. How good the Lord had been! True there had been some shadows but even in these she had learned to say "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." The box she held was worn but it was filled with money, each coin represented a real Thank-Offering for some blessing that had come during the year. She had real joy in giving her gift. May you each have this joy as you present your accumulated offerings and receive God's benediction.

Our Ingathering day is a joy when we come with the real spirit of thanksgiving.

TRUTHS FOR INGATHERING DAY

Thank-Offering Day is a testing time for the giver.

The Master sits over against each individual treasury.

He searches the heart, to know the spirit of the giver.

He looks back of the gift and judges the giver according to the amount kept for self.

He knows the needs of liberal gifts and His demands are according to them.

He blesses as we give. If we give, the promise is: Thy barns shall be filled with plenty. If we with hold: It tendeth to poverty.

"Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For the same measure that ye mete withal it shall be measured to you again." Luke 6:38.

SUGGESTED TOPICS FOR NOVEMBER PROGRAM

First—Why does God require our gifts?

Second—Who should give a Thank-Offering?

Third—What should be our aim for this year?

Fourth—How may we find more joy in our giving?

Fifth—What use is made of the Thank-Offering?

Sixth—Name ten blessings which we have that are not enjoyed by our heathen sisters.

The books of the General Treasurer close the Thank-Offering account January first, 1930. To insure your offering being a part of the 1929 Thank-Offering send to your Presbyterial Treasurer by December fifteenth, 1929.

Life Members

From August 1, 1929 to September 1, 1929
$25.00 each.

26. Mrs. J. E. Paxton, Loveland, Colo. By her sisters, Misses Anna and Margaret McQuiston of College Corner, Ohio.

From Sept. 3, 1929 to Oct. 3, 1929
$25.00 each.

27. Mrs. Maria Craig, Grove City, Pa. By Grove City W. M. S.
28. Jessie B. Shirley, Pittsburgh, Pa. By Katherine Baumann.
29. Mrs. Martin Kilgallon, McKeesport, Pa. By her husband.

CORRECTION

Mrs. R. S. Zediker, Eighty-Four, Pa., was not made a Life Member by the Pigeon Creek Missionary Society, as stated in the September Magazine, but made herself a Life Member.

Young Women's Department

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

YEAR THOUGHT—"Nothing is ever done beautifully which is done in rivalship, nor nobly which is done in pride."—Ruskin.

YOUNG WOMEN'S SPECIAL WORK FOR 1928—1929

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Laura Sawhill, Presbyterial Missionary, Boise, Idaho, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; Miss Mary Cole, Wadi Halfa, Sudan, $1,600. Total askings, $8,630.

YOUNG WOMEN'S SPECIAL COLUMN

FRENCHBURG ITEMS

By Mrs. Caroline Pollock

The opening of school is usually looked forward to with keen anticipation by both teachers and students. The thought of new teachers brings to the mind of the pupil the questions. What will they be like? Shall we like them? Then the new students, will they be contented? Will they have a mind to work? What possibilities the year holds for cooperation, for friendships and for happy hours together in a work we love.

By this time school is well on its way. Teachers and pupils have become acquainted and again we find we have a congenial group of earnest, tireless workers who realize their responsibility; and a fine lot of boys and girls with whom to work.

Frenchburg School presents much that is new this fall. A new pastor and superintendent, a new principal, several new teachers and three new brides. Half of the boys enrolled at the new dormitory are new students and the same is true of the girls. Then we have the new Shear Gymnasium which was not completed last year in time to be used, and now the dormitory for the boys.

All effort this fall has been concentrated on this dormitory so that the farm house might be made into a place of abode for the boys before school began. There is much yet to be done, but by the combined efforts of the supperintendent, workmen, and the boys themselves the place was made habitable and filled to capacity within the first few days; the overflow being cared for at other places.

This building will no doubt be enlarged sometime in the near future, to relieve the crowded condition there. The new matron, Miss Edna Sutton, is trying to make her small apartment comfortable.

The girls, too, are happy because they have more room in what is now their own dormitory, and consequently increased comfort, order and privileges exist. We are looking forward now to refurnishing our recreation room, for since we have divided our furniture with the boys, very little is left in the big, bare play-room. We hope to make this into a cozy, comfortable living-room for the girls where they may read or study, rest, visit and receive their friends. Just where the money is coming from to make this transformation we do not know, but the girls, and boys, too, of Frenchburg School have many friends among the people of our church. It may come slowly but eventually we trust both of our dormitories may be made not only comfortable but attractive.

To this end the two matrons in charge are working and are happy to know that the young women of our church are especially interested in our work here in the mountains of Kentucky.

YOUNG WOMEN'S SPECIAL FUND AND OTHER FUNDS

The treasurer reported on October 1, that the contributions for this object were $579.25. Supposing that one young woman was back of every dollar reported, this would mean that five hundred and seventy-nine of the

nearly eleven thousand members had already met this obligation. Let us aim high this year. We may thus come nearer to reaching the goal.

There is no way of knowing how the so-called regular funds are coming in until the report blanks are received in the spring. As societies, will you not keep checked up on this?

Somebody noticed an incorrect statement in the September issue of the Magazine. Did you notice it?

UNNECESSARY POVERTY

This is an age of riches, we are told. Ever so often, the daily press holds up for inspection the story of America's great wealth. It says that ten or fifteen years ago one billion dollars marked its assets. That today the great sum of one hundred billion is nearer the truth. No poverty in America you say! Yes and no. America is recognized as the "gold" house of the world. Yet in the midst of wealth lives poverty real or fancied. Some who might live sumptuously deny themselves for greed's sake. Others are unable to afford even the necessities. A case of the former kind was cited recently in a Chicago paper:

"A man died in a hospital recently. When admitted, he declared that he was out of work and money. Later, when his landlady was interviewed, she said he had been unable for several weeks to pay his rent. On investigation of his belongings, among other things were found *thirty-five* pass-books to as many Chicago banks! His savings totaled seven thousand dollars. Sixty-seven cents a day, the interest, was all he permitted himself to spend, when thousands were his to use."

The story just related does not stand alone. There are others as sad or more so. Not all meanness is confined to things material. How poverty stricken many are as to spiritual possessions! Living in a Gospel age and under the shade of the Church, yet so many seem to have little appetite for spiritual food. It is so easy to stay away from the ordinances if the least opportunity offers. Some seem to feel that vacation is a time to be without religion. Other act as if they are exempt from every service but one a week; and even that one may be omitted frequently! As much opportunity is theirs as belongs to any normal Christian. Their misfortune is that they are willing to merely *exist* when they might enjoy God's storehouse holding riches which are *new every morning*. Unnecessary poverty surely!

There is a poverty found in the midst of plenty in the mental life, too. Many are feeding their minds with cheap vulgarity as witnessed so often on the screen when they have equal opportunity to see something worthwhile for the world is full of beauty. There is much good literature but flimsy-flamsy, suggestive stories are read instead. Opportunity to know the world in a broad way is possible through missionary literature but many are content to subsist on what they learned years ago. Poverty indeed! and quite unnecessary!

There is an alarming ignorance of the task that we as missionary women of the United Presbyterian Church are supposed to do. True some of this is due to the fact that many come into our membership from other communions. This is all the more a reason for explaining in detail every year just what our work is. For those brought up in the church, no excuse exists. With the monthly visit of *The Womens Missionary Magazine*, the inexpensive store of leaflets and other informing pages, one need not remain poor mentally.

May this be a year rich in accomplishment. And may none of us be satisfied to be paupers when we are well able to live as daughters of the King, or should be. May we use the wealth at our disposal for the good of others and to the glory of God.

Methods

The W. M. S. of the 3rd Church, Pittsburgh, has a very attractive booklet. By means of luncheons and teas the social side is appealed to. Pageant and address speak for interesting programs. Mission study is presented before the regular program by a competent person. The Prayer Circle is scheduled to meet monthly before the program, also. Just how these different features minister to the success of the meetings you might inquire of Mrs. Wm. M. Woodfin, 1445 Severn St., Pittsburgh, Pa.

"*Impression* minus *expression* equals *depression.*" "If you have any good things for the methods page, kindly send them in. Some one is just waiting for your good plans. 'Speak up an 'spress yourself!' " True the quotation at the head was not meant to be applied in this connection, but we wish the *expression idea* to be magnified. Perhaps some society is in a spirit of depression because YOU have failed to give expression to your successes. Who knows!

Send in original plans, programs, and interesting facts for the use of others.

PLEASE SEND YOUR NEW PROGRAM FOR REVIEW! ! ! ! !

As if in answer to the above appeal two programs presented themselves. The Coraopolis M. H. C., May Holland Circle has sent its new year book for review. The monogram in gold adorns the blue cover. An unusual feature on the first page is a picture of the church. An early quotation is: "There is nothing that costs so little and goes so far as courtesy." Also, "A life that is really growing and developing does not complain; it grows on till it flowers out and is seen by all."

One month announces a Flower Show. What that might imply Mrs. W. B. Wilson, Coraopolis, Pa., can tell you. This society plans a formal installation service for its officers using a candle light service. More societies might well follow this plan thus impressing officers of the dignity and responsibility of holding office.

Clifton, Ohio, Carrie Blanche Soule or C. B. S. has a hand-made program, too. It is red as to cover, a circle in shape. "We are helped by helping others" is evidently the society slogan, occupying page one. This C. B. S. is magnifying the Y. W. Department by reviewing it in meeting. A "Mothers' Meeting" and a report from the Y. W. Rally have places on the program. How many presbyterials offer material for such a report? Every day brings a new lesson. Let us learn it.

The Womens Missionary Magazine is in receipt of the following telegram:

Please announce in November Magazine: Westmoreland Presbyterial invites The Women's General Missionary Society, Annual Convention, to meet in the Greensburg, Pa., United Presbyterian Church, June 1930.

The invitation is accepted with thanks.

Signed—Mrs. J. D. Sands, President.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

INDIA

You will all regret to learn that what was anticipated in the Foreign Department article in the October Magazine is now a reality—the doctors have ordered Agnes Ballantyne to return to her native land. She is to be accompanied by Miss Lottie Martin, a sister of our Miss Fannie Martin, who is a graduate nurse working under another Mission in India. We are very grateful that the Lord has planned that this competent, consecrated nurse is able to give Miss Ballantyne the attention she will need on the long journey. They are booked to sail on October 23. Their journey will be commenced before this Magazine reaches you but as soon as you read this story will you at once pray that the Lord will bless the means used for Miss Ballantyne's recovery, give Miss Martin strength to take care of her, and grant them both a safe journey to this country.

It has also been reported to me that Miss Cathcart is having a temperature daily, the cause of which has not been ascertained.

Floods have been unusually severe, hundreds of native houses having been washed away, and the villagers have been rendered homeless thereby. Many of the crops, too have been washed out of sight. We have not yet heard of the damage to our Jhelum Hospital and other buildings but we do know that the rains were so bad generally that many of our missionaries who were in Kashmir were unable to return at the appointed time because bridges had been swept away. We have not yet heard of any loss of life and are praying that the Lord will continue to guard His own in that faraway land.

Talking of India, Miss Cynthia Wilson and her sister, Miss Rosa, who were veterans in our Mission there, have for several years been in California on account of Miss Cynthia's health. In a recent letter Miss Rosa reports that Miss Cynthia fell and broke her hip. She is in a hospital in Pasadena under the care of a devoted nephew who is a surgeon there. Miss Rosa writes that her sister now seems quite comfortable and she will keep us informed as to her condition. Pray that if the Lord will she may speedily be restored to health and strength and that the doctors may have great skill in caring for this consecrated missionary.

Mr. and Mrs. Earnest V. Clements and family are booked to sail for India November 8. In answer to prayer both of these devoted workers have made a good recovery from serious operations. We pray that they may soon regain normal health and be restored to the work to which they have given their lives.

Letters advise us that work has been commenced on the enlargement of the Doctor's house in connection with the Mary B. Reid Hospital in Sargodha.

We are all praying earnestly for a blessing upon the Annual Meeting of the Association in India which convenes during the month of October. May the power of the Spirit be manifest so that every action taken may be according to God's plan for the work and the workers.

EGYPT

Mr. Hoyman of Egypt gives us the glad intelligence that the Beni Suef Community Building is about completed and it was hoped that school would open at the usual time. We eagerly await the itemized report of the Building Committee, which will be published in the Magazine as soon as possible after it is in our hands.

We have just received the Annual Report of the Treasurer of the Egyptian Mission—Rev. R. W. Caldwell. He states in his letter that for the

first time all their reports have been audited by Egyptian accountants. We are glad to note that all our obligations have been met and there is a balance in the treasury to Mrs. Hill's credit.

On September 14, Mrs. H. E. Philips was called from service to reward. The day before, she was taken to a Hospital to undergo an operation. The surgeons found her condition much more serious than they anticipated and at the conclusion of the operation were sure that recovery was impossible. She was taken back to her room and regained consciousness long enough to recognize her husband. As she seemed to be making an effort to speak he whispered encouraging, loving words to her. Suddenly she turned her head toward him and the expression in her eyes told him unmistakably that she saw the glory land. She made no further attempt to speak but gazed with a transfigured look on her face for fully a minute and was then in the presence of the King. What a glorious translation she had from labor to reward! There was a beautiful funeral service.

Mrs. Philips was buried near Dr. and Mrs. Watson and Dr. and Mrs. Harvey and others of our beloved missionaries in "God's acre" in Cairo. May the memory of her life and service stimulate us all to greater devotion to the cause of the Master. Her only daughter, Harriet, is in college in America. Let us pray for this bereaved husband and daughter that the Holy Spirit Himself may comfort and sustain in this sad hour of trial.

SUDAN

We are still praying and looking and writing for three or four missionaries for the Girls' Boarding School in Khartum North. We need a Kindergartner, a Home Economics teacher especially, and a Normal teacher. One more worker would be eagerly welcomed if the Lord would just send her to us. Pray that these vacancies may speedily be filled with consecrated workers for Jesus Christ.

Our sympathy goes out to Miss Madeline Wilson in the great sorrows that have come to her. In August her brother in California met with a fatal accident. Her mother and she hastened West to attend the funeral, after which the mother remained in California to visit a daughter. While there she had a stroke and in a few days was called to her Heavenly home. The body was brought to Pittsburgh where the funeral service was held on October 3. May the Father Who is the only source of true comfort minister consolation to this bereaved family.

ABYSSINIA

Last week we received a letter from Mrs. Bancroft, one of the four who went to Addis Ababa last May. She tells a beautiful story of her delight in the country and the people and the work generally. We are so glad she is there to help our dear Miss Beatty in the arduous work of nursing in the Hospital.

We are still busy getting plans and estimates for the X-ray machine and the electric light plant, having received but one estimate to date for the X-ray machine. According to that the cost is specified as $6,482.30. Of course we will not let the contract on one estimate and we are hoping that some of the others will not be quite as expensive.

The American Vice-Consul in Addis Ababa has written to the Department of Commerce in Washington, D. C. stating the need of an X-ray machine in our George Memorial Hospital. You can imagine how gratified we were to get a letter from a secretary

in that department just the other day asking for particulars and complete specifications as to the equipment we proposed to install. It lets us see the standing our missionaries have in Addis Ababa. Surely the Lord raises up friends for His work everywhere, for the hearts of all men are in His keeping.

Presbyterials will be having meetings during this month of October and Thank-Offering secretaries are busy everywhere. We are all praying that the Lord will send us a larger Thank-Offering than ever this year because our obligations are greater. We have already told you of the new properties taken over and we are planning for new Community Houses in Egypt. It requires an increase in the annual estimates to maintain all this work with a fair degree of efficiency but above everything else we implore you to pray that the Lord will make every member of the W. G. M. S. more spiritually minded by an outpouring of the Holy Spirit, more deeply consecrated to the work of the Master, more eager to do with her might what her hands find to do, more earnest in her endeavor to enlist every woman in her congregation in becoming a member of one of the missionary organizations, more earnest in her effort to secure readers of the Magazine, and more devoted than ever before in her intercessory prayers for the blessing of the Master upon our work both at home and abroad.

Freedmen's Missions

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg, Pa.

Some changes in the personnel of the workers have been made this year: Mr. William Peters has been transferred from Camden where he was assistant principal to Prairie where he assumes the position of principal. Rev. C. H. Johnson, D.D., has been elected minister and will conduct church services twice a month on Sabbath, and will assume all duties connected with this responsible office.

On the Sabbaths Dr. Johnson is not there, all religious services will be carried on by the principal, Mr. Peters who comes highly recommended as especially fitted to lead in this kind of work.

The people are in the midst of their crop gathering, and a number of the people are keeping their children from school to assist in picking cotton and gathering peanuts so that the enrollment in the school is not so large as it will be later on. This condition is common in all the cotton belt and will improve as this work is finished.

Mrs. Johnson writes: "I feel as if I am appointed also, and my prayers go with my husband when it is impossible for me to go with him. We do long to see all the stations manned with fine Christian men and women in our Alabama fields. I am 67 years old and if it were not for a few minor ailments I feel as if I were just climbing the hills of forty. God does things in a way beyond our asking or thinking. I long to be actively engaged in the work but I fear my age is against that. I must be among that band that 'can only stand and wait' and pray. It seems I never realized the possibilities and gracious returns for service as I do now and if I could do my bit all over again how much better I should try to be helpful. Times are very hard with the colored peo-

ple. Do pray that they may get better."

Dr. Wilson of Thyne Institute, Chase City, writes they have started out with a good attendance with an enrollment better than last year. There are more girls in the dormitory than last year. The work of the sewing and home economics are prospering and the pupils are interested and doing good work. The matrons are busy taking care of their children and to my mind they have the hardest job of any of the workers. While their work does not show up in grades it does count in the development of character and preparation for usefulness in life. To these matrons the girls and boys owe a great deal.

Jubilee Hospital reports a busy month with 23 patients to care for and only 15 beds at its disposal. The number of hospital patients cared for was 41 and the number of persons served was 56. There were 8 major operations and 5 minor ones. The number of nurses in training 8. With the exception of the salaries, all bills were taken care of by the hospital—a rather unusual thing.

Some time ago a plea was made through this department for the support of a worthy student who would not be able to continue in school if this help were not received. In response to this, inquiry has been received as to the cost of support. Perhaps there are a number of people who would like this information and for their benefit I will quote the following from Henderson Institute:

Entrance Fee, $7.00.
Laundry, $1.00.
Tuition, $13.50, Nine months.
Board, 108.00, Nine months.
Books, $5.00.

The cost of board can be reduced by the student working part of the time.

A plea has come from some of the sewing rooms for supplies, such as thread, pieces of cloth, scissors, thimbles. Donations of new materials for girls' dresses will be thankfully received and appreciated. At Henderson these materials are sold to the girls at a nominal price and made up into dresses for them and the expenses of the sewing department are helped in this way.

Will you keep in mind the importance of the work among the colored people. Pray for it, give to it, and as you remember its importance your interest will increase.

Bible Readings

228. Psa. 50:10.
229. John 1:29.
230. Heb. 11:32.
231. Rev. 13:8.
232. 1 Pet. 1:19,20.
233. 1 Tim. 2:5,6.
234. Acts 4:12.
235. 1 Sam. 7:12.
236. Isa. 55:5,6.
237. 1 Sam. 9:2.
238. Matt. 6:24.
239. 1 Sam. 8:6.
240. Hos. 13:11.

241. What king consulted a witch to know how the coming battle would result?

242. Where in the New Testament is David spoken of as a man after God's own heart?

243. What writer gives special directions about a quarrel?

244. What kind of a spirit is said to be of great price?

245. Of whom are we commended to learn?

246. Where is record made of David's preparation to meet the giant?

247. Which of Saul's sons felt his soul knit to David?

248. What song sung by women enraged a king and made an enemy out of a friend?

249. How did Saul's daughter protect David from the king when he would have killed David?

250. Where recorded the several covenants between David and Jonathan?

Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

Mrs. Maude Morrison of the Westland, Pa., mission conducted a most successful Daily Vacation Bible School during the summer. One hundred and sixteen children were enrolled, twenty of whom had a perfect attendance. Nineteen Catholic children came a few times, but were not enrolled. The colored children far outnumbered the white. At the last meeting of the Women's Missionary Society, the leader had given three questions to each member, the answers to be found in the July Magazine. Husbands and friends were invited, and the missionary adds "It was one of the best meetings I ever attended."

The superintendent of the Pittsburgh Coal Company and the Safety and Personal manager of the same company have visited the mission at Southview, Pa., and report that the work of the missionary, Miss Gretta Ohman, is most satisfactory.

Miss Sallie Dickey has organized a Prayer Circle at Eureka, Texas, that meets on alternate Tuesdays in the church, and the other Tuesdays at home at the same hour.

The missionary in Colorado Presbytery, now located at Bristol, Colo., reports that eight fine young people have accepted Christ, and united with the church. Rev. John Baird who has been with this congregation for four and a half months, is leaving to return to the foreign field. The church was filled to hear his last message, the theme of which was "Why I want to go back, and why I do not want to go back to Egypt." Mrs. Baird visited the Junior Society the last meeting and gave a small Egyptian coin to each Junior as a reminder to pray for them in far off Egypt.

The Adult class in the Bristol Sabbath School, wishing to do some definite work, secured a school house about eight miles distant, in a district in which no religious work is being done. After a song and praise service the message is given by our missionary, Miss Elizabeth McMillan. This was continued for two Sabbaths, then a Sabbath School was organized with thirty-seven charter members. Some from this Sabbath School are now coming to Bristol to church. Pray for the missionary in this new work.

EZEL, KY.

School opened the first Monday of September. At that time the enrollment was eleven below the total enrollment for last year. Before the end of the first month it has passed that of last year, by two. The present enrollment is one hundred and thiry-seven, with thirty-nine in high school and ninety-eight in grades. Every seat in the school is occupied. The high school is in charge of Miss Maude Chesterman and Miss Edna Mae Eastwood. Miss Alice Bickerstaff has eighth grade and music. Miss Esther Stevenson the sixth and seventh grades. Miss Etheldean Ferguson fourth and fifth grades and Miss Liberty Maye Mattson first, second and third grades. All teachers have classes in the Sabbath School. Miss Ferguson is Superintendent of the Juniors. Miss Eastwood of the King's Daughters and Miss Chesterman of the C. U. One of the active organizations is that of the Parent Teachers Association. A "Pie Supper" was given recently, which cleared twenty-four dollars. This will go toward needed equipment for the school.

Mrs. Brittain will escort a carload of women of the missionary society, to Monroe, Ohio, to attend the First Ohio Presbyterial.

FRENCHBURG, KY.

The present enrollment is one hundred and ninety-three, with seventy in the high school. The new Boys' Dormitory is full to overflowing. It has accommodations for

eighteen comfortably, but is housing twenty-four, with an overflow in the basement of the girls' dormitory.

There are thirty girls in the dormitory. Please remember that seventy-five dollars will support a boy or girl in the school for a year.

In addition to the Sabbath School at Frenchburg, our workers are conducting Sabbath Schools in three outlying districts, namely; Rothwell, McCausey and Dennison. Every worker, except those having charge of the dormitories, helps in one of these schools. The second day one of these schools had an attendance of forty-six. There is a great opportunity of being a help and a great blessing to the girls and boys in these districts. Keep them in mind in your prayers.

The second hand clothing departments in both missions, are in full swing. These "stores" are open on Saturdays. Mr. Work writes they will need more clothing very soon. The people in outlying districts depend upon this department for their winter clothing. Everything is acceptable except shoes that are minus soles, and never send women's hats.

Dr. Esther Mitchell is in need of feather pillows for the hospital.

Miss Elizabeth Campbell, the domestic science teacher at Frenchburg, asks for white thread, muslin and long-cloth, remnants of dress material two and one half yards in length.

Mrs. Brittain who has charge of the weaving at Ezel, asks for old sheets or other white material for rugs. The coloring is done by the chain. Do not forget these two missions when planning your Christmas. The only Christmas gifts many receive, is what comes from you, through these missions.

When possible send by parcel post, direct to the mission. The freight address for both missions is Rothwell, Menefee, County, Kentucky.

Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings, Ave., Oakdale, Pa.

In reviewing recently the history of the Junior Missionary Societies, attention was called to the twentieth anniversary aim of Mrs. N. Wylie Stevenson for the Junior Societies. That aim was "Increase in membership, increase in contributions, but in all let us not lose sight of our one aim, the spiritual development and training of the child." This aim, as defined by Mrs. Stevenson, is still our *one aim*. From time to time increases in membership and contributions have been attained. These are important and we are working to make these increases still larger, but our most important task has to do with the spiritual development and training of the Juniors. The work of Junior leaders is most important for it is the laying of the spiritual foundations upon which the lives of these children will be built. In many homes today, little religious teaching is given the children. How important then, the task of Bible Memory work, especially as we teach these children of Jesus and His great love for them. Like the apostle Paul we should be able to say "According to the grace of God which was given unto me, as a wise master-builder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ." It is only as we teach Christ that we can expect to exert a lasting influence for good upon minds and hearts. Our objective is not to entertain, however facinating mission stories and studies may become, but to lead the Juniors to Christ and to have them dedicate their lives to His service. The following paragraphs are quoted from the "Christian Advocate:"

"The Master, in discussing with His friends some of the profounder matters of life, took occasion to re-

mark, 'Which of you by taking thought can add one cubit unto his stature?' Undoubtedly the Teacher was endeavoring to emphasize things spiritual in contrast with things temporal. And, indeed, one might well ask, who can add to his stature? Certainly few adults. By the time one is old enough to think about his own stature the limits of his growth are well established.

"It seems that there is another aspect of this situation that deserves emphasis. Cubits may be added to the stature, physical, mental, or moral, only as others take thought of the matter. Recently the writer listened to a stimulating paper by a physician upon the subject, 'The Critical Decade of Life.' This decade was described as the first ten years of life. 'These are the years,' said the doctor, 'and the only years, when parents, teachers, physicians may add cubits to the stature of growing youth.' He pointed out the way in which such simple defects as nasal obstructions hindering breathing, produced diseased passages, affected lungs, laid the basis for stunted growth, and literally shortened the physical stature of the individual. Defective eyesight leads to mental shortcomings which, in turn, shorten the mental stature of the youth. The illustrations were profuse and convincing.

"If these are the critical years, certainly others than the children themselves will have to 'take thought' about the moral and religious stature to which these children are to attain. They must take thought during these years, not afterwards. For then it is too late. Adult revivalism may correct some deformities, but it can not add to the stature. The great question of the day with respect to child life is that whether or not those who are responsible, mainly parents and church leaders, will make sure that children are freed from moral and spiritual handicap during these tender years. The state has taken a positive position. It permits no one to rob the child of formal schooling. Furthermore, if parents do not take thought of the physical defects and handicaps of their children, the state will through school nurses, physicians, and clinics. Are parents and churches taking sufficient thought to make sure that boys and girls are being given a sure foundation upon which to build a stature like unto that of the man Christ Jesus? These years constitute the 'critical decade of life' in the moral and religious development of the individual."

NEW SOCIETIES

Mrs. J. C. Alter reports a new Junior Society at Lincoln, Nebraska. This society has 43 members and "is going strong."

Mrs. William J. Giffin reports that a Junior Society at Morning Sun, Iowa, having twenty members, has been organized.

Mrs. J. P. Donaldson, reports that the Junior Society at Sebring, Ohio, has been re-organized and says "we have given ourselves a new name. We will be known hereafter as the Jennie Hastings Gillespie Junior Mission Band of Sebring, Ohio."

JUNIOR RALLY

The Thirty-Seventh Annual Rally of the Junior Societies of Allegheny, Chartiers, Monongahela and Westmoreland Presbyteries was held on Saturday, September 28, 1929 at the Forest Avenue Church, Bellevue, Pa. An interesting program was presented. Miss Viola Bayne, the loyal friend of all the Juniors, who recently returned from Abyssinia, was present and spoke a few words of greeting. She exhibited a variety of Abyssinian toys and invited the children to examine them at the noon hour. Miss Elsie Grove, of the Sudan, gave the address of the afternoon. Rev. R. Drucker gave an object lesson and presented the banners, which were awarded to the North Church and Hampton in Allegheny Presbytery and to Robinson Run Church, Brushton Italian and Oakdale in Monongahela Presbytery.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br., Pittsburgh, Pa.

TEMPERANCE WORK IN EGYPT

We regret that these items did not arrive in time for the special Egypt number of the Magazine, but they are still of great interest to us as we look out beyond the confines of our own country to other lands across the seas and see their struggles against the drink and drug habits.

Miss Anna Y. Thompson sends this message relative to the part our missionaries have played in temperance work:

"Our missionaries have always taught total abstinence, giving teaching in the schools and Sabbath schools and in conversation. A new impulse for energy was seeing the need of it after the British troops came in 1882. in January of 1891, Mrs. Mary Leavitt organized a W. C. T. U. in Cairo which has continued ever since. Miss Carrie Buchanan, Litt.D., organized a temperance society for our Egyptian ladies, and it was through her influence and management that the great petition to the government against drink was signed by women all over Egypt. It was presented by our American ex-minister, Dr. Howell, who was a strong temperance man.

"Miss Agnes E. Slack, the secretary of the World's W. C. T. U. visited Egypt in January and February of this year, and organized societies in Alexandria, Fayoum, Beni Suef, Minia, Assiut, and Luxor. National officers were elected and the National Convention held at Palais near Alexandria, July 11-12. Two public evening meetings were held in our Mission Hall in Alexandria.

"Mrs. F. S. Hoyman has been our organizer for carrying on the temperance work in Egypt, which received help from Australia. Mrs. Hoyman has done a wonderful work in preparing and circulating literature, posters, and a series of booklets for temperance teaching in our schools, as well as organizing meetings, and securing speakers in different places, villages, and towns. She is also one of the Committee of Association, which carries on the work for temperance supported by the Women's Board."

Miss Anna Y. Thompson has herself done a great temperance work. She is Honorary President of the W. C. T. U. in Egypt and "one to whose efforts much of the success of the organization is due." In all her many contacts with men, women, and children she has been a great influence in the eradication of the drink and drug habits.

We are glad to have a message from Mrs. Hoyman in which she tells of the work done by the Association Committee which is financed by a grant to the Mission budget from the Temperance and Reform funds to which our societies have so generously contributed:

"The Temperance Committee of the Association wishes to thank the Women's Board once more for the money sent for its work. An interesting meeting just before we left Ramle discussed many phases of the work, among them the printing of 2000 posters, 500 of each of four different kinds at a cost of 3½ cents each. These are on heavy paper colored. The plan is to give sets of these to pastors at the Prayer Conference in September, and in other ways get them into the schools.

"The wholesale advertising of liquors in the large cities, on trains, and in stations is distressing. What a shame that cigarette advertising is on respectable American magazines! We are ashamed to have them in our homes and on our reading tables.

"Deputations of college teachers have spoken this summer in scores of

towns, shown slides, distributed literature on temperance. The Evangelist's Conference and the Teachers' Conference each had good temperance evenings and posters and literature. May the seed spring up and bring an abundant harvest!"

A most interesting report of the first National Convention of the W. C. T. U. is at hand from the pen of Mrs. Rachel Tracy Seivers. The name chosen for the organization was the Arabic title, "Women's Christian Union for the Prohibition of Intoxicating Liquors and Drugs in Egypt." Splendid resolutions were adopted setting forth the thought and purpose of the convention, capable officers were elected, and the program of the sessions presented plans and inspiration for the future work of this body of earnest women. May success crown the efforts of this newest branch of the W. C. T. U!

The following is a quotation from an Arabic paper in its report of the meeting; "This conference was arranged and presided over by women without the assistance of the men. In the discussion groups, no man had a part, they but sat silent, listening, astonished. Everything was done in order. Verily they are prevaricators who say that women speak more than they listen, and talk more than they work, for we (the writer) and other men were witnesses that this is not true. The men of Egypt have been engaged in the fight against liquor for many years, but their efforts were lacking in effectiveness until the women entered in, cast from them the robe of indolence, and took an active part in this struggle for the benefit of humanity. Now it goes without contradiction that when a woman determines to take up a work it is sure of success, therefor we wish for this society a long life and useful service."

PRESBYTERIAL SECRETARIES ! ! !

Please send names and addresses of delegates to the W. G. M. S. Convention for 1930 by December 1, 1929, to the Convention Secretary.

MISS LILLIAN M. ROBERTSON

140 West 71 Street, New York City.

The programs for the Women's and Young Women's Missionary Societies will be on the press shortly and orders will be filled in the order received.

Send in your order promptly. These programs are invaluable to all societies and are very moderate in price.

Price per 100 ..... $4.00 postpaid
Price per 50 ..... $2.00 postpaid
Price per 25 ..... $1.00 postpaid
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XENIA, OHIO

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,

905 Publication Building, 9th St., Pittsburgh, Pa.

PRAYER CYCLE

Prayer Cycles 1930—Price, 10 cents each; $1.00 per dozen; $7.50 per 100.

MISSION STUDY

Women's and Young Women's Missionary Societies

Textbooks:

"From Jerusalem to Jerusalem." (Foreign.) Cloth, 75 cents; paper, 50 cents.

"The City's Church." (Home) cloth, $1.50; paper, 75 cents.

"The Crowded Ways." (Home) Cloth, $1.00; paper, 60 cents.

Helps:

How to Use "From Jerusalem to Jerusalem." Price, 15 cents.

Posters, in colors, one for each chapter. Price, 50 cents for the set of six.

Manual to accompany "The City's Church." Price, 25 cents.

Suggestions to Leaders of "The Crowded Ways." Price 15 cents.

Missionary Review of the World. July, 1929, for articles on the Home Studies. Price, 25 cents.

Supplementary Book:

"The Promise," by Dr. and Mrs. H. J. S. Buchanan. A story of the establishment of the Church in Egypt. Price, cloth, $1.00; paper, 60 cents.

Juniors and Beginners

Textbooks:

"Going to Jerusalem." (Foreign-Junior) Price, 50 cents.

"The Little Lord Jesus." (Foreign-Beginners) Price, 25 cents.

"Jumping Beans." (Home-Junior) Price, 75 cents.

"Rafael and Consuelo." (Home-Beginners) Price, 75 cents.

Helps:

How to Use "Going to Jerusalem." Price, 15 cents.

How to Use for the Home Study books is included in the textbook.

Picture Sheets "Mexicans in the United States." Price, 25 cents.

Prayers for Little Children. Price 25 cents.

Nine Home Mission Stories. Price 25 cents.

Leaflets:

The Girl Who Volunteered to Stay at Home. Price, 2 cents.

Three Knocks in the Night. Price 2 cents

Biographical Leaflets. (Send for Catalogue and obtain complete list.)

Pageants:

O Zion, Haste, (a pantomime,) 10 cents each.

Through the Dark, 15 cents each.

Maps:

Mission study class leaders of the foreign textbooks should have a **Map of the World.** We do not carry these in stock, but will order for those desiring them. Price, in cloth, $3.75; paper, $2.00.

Outline Map of the World. Price 30 cents.

WORLD DAY OF PRAYER FOR MISSIONS, March 7, 1930.

Theme: "That Jesus May Be Lifted Up."

It is not too early to order supplies for **The World Day of Prayer.** The following supplies are now ready:

Seals:

World Day of Prayer Seals, 25 cents per 100. Order now and use on all your letters till March 7, 1930.

Posters, 10 cents each. Order as many as will be needed in the churches of your community and tack one on the bulletin board of your own church now. Also get permission to place in windows of business houses as the time approaches.

Call to Prayer Cards. Free. Supply enough for all who will pray. Distribute them now.

Suggestions to Leaders. Order as above. Free.

World Day of Prayer Program, 2 cents each; $1.75 per 100. Order sufficient for expected audience.

A Service of Consecration, "Lookin Unto Jesus," has been issued instead of the "Retreat" of former years. Only two copies are needed. It is prepared for leaders, for immediate use, preparatory to the program of the Day of Prayer itself. Only two copies are needed. Price, 10 cents each.

The November "Missionary Review of the World" will contain interesting reports of last year's observance of the **World's Day of Prayer.** The **Best Methods Department,** of probably the December issue, will contain World's Day of Prayer suggestions. Price, 25 cents each.

Treasurer's Report for July, August and September, 1929

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso. Work			Isaiah	Temperance	New World	Mrs. Moore Memorial Fund	Miscellaneous	TOTAL
											Orphan's Home	Home for Ag. People	Columbia Hospital						
Albany																	81.00		81.00
Allegheny	718.00	1200.00	1627.00	70.00	43.00	11.00	40.00	2.00	57.00					13.00	2.00				3783.00
Argyle			300.00																300.00
Arkansas Valley	17.00	396.00	28.00	15.00															456.00
Beaver Valley	65.00	503.00	45.00	8.00	8.00			15.00	2.00						5.00				651.00
Big Spring		200.00																	200.00
Boston	80.82																		80.82
Butler	168.00	366.00	151.00	31.00	59.00	8.00	37.00	6.00	18.00		14.00	32.00	12.00	19.00	82.00		2.00		1005.00
Caledonia	18.00	165.00	10.00																193.00
Cedar Rapids		383.00		12.00															395.00
Chartiers	38.00	390.50	150.00	8.00	33.00	4.00		41.00	2.00	6.80	3.00			8.00	1.00	5.00			690.30
Chicago	80.00	200.00	53.00	12.00	22.00		7.00	14.00	6.00										394.00
College Springs	50.00	375.00	4.00	6.00	6.00	3.00		23.00	4.00	5.80	2.00			2.00	4.00				484.80
Colorado	66.00	175.00	58.00	43.00	17.00	5.00	13.00		6.00					2.00	1.00				386.00
Concordia	20.00		6.00		7.00					1.10									33.00
Conemaugh		111.00	55.00																167.10
Delaware		300.00																	300.00
Idaho	8.00	13.00	7.00	3.00	3.00	1.00			3.00					2.00	1.00				41.00
Illinois Southern	37.00	122.00	21.00	20.00	12.00														212.00
Indiana		176.00	24.00																200.00
Indiana Northern		10.00	6.00		6.00		2.00		2.00	1.20	3.00	6.00	3.00	4.60					43.80
Kansas City	33.00	185.00	3.00	3.00	3.00		13.00				2.00				5.00				247.00
Keokuk		145.00																	145.00
Kiskiminetas	102.00	12.00	29.00	3.00	3.00	3.00		6.00				5.00							163.00
Los Angeles	172.00		67.00	2.00	6.00	2.00	5.00		3.00						3.00				260.00
Monmouth	35.00	298.00	30.00	5.00		1.00			4.00		1.00	2.00		1.50	1.00		1.00		379.50
Monongahela	200.00	1510.00	465.00	50.00	400.00	35.00		165.00	50.00	35.00					50.00		1.00		2961.00
Muskingum	71.00	800.00	75.00	63.00	53.00	46.00	42.40	40.00	47.00			5.00		12.00	20.00				1274.40
New York	24.00									11.10				2.20					37.30
Ohio First	42.00	300.00	56.00	6.00	23.00	5.00	10.00		15.00										457.00
Oklahoma	14.00	15.00	13.00	5.00	5.00			13.00							5.00				70.00
Oregon	19.00	127.00	2.00			2.00		5.00						2.00	1.00				158.00
Pawnee	21.00	165.00	22.00	7.00	7.00	1.00		37.00	1.00					1.00					262.00
Rock Island	43.00	5.00	6.00	4.00	4.00	4.00		23.00	4.00	1.00	1.00	1.00	1.00	1.00	3.00				101.00
San Francisco	24.00	40.00	10.00	5.00	6.00		5.00												140.00
Spokane	8.00	25.00	12.00		2.00			14.00							1.00				62.00
Vermont					5.00														5.00
Westmoreland	182.00	1791.00	229.00	55.00	65.00	16.00		33.00	48.00	21.00				23.00	20.00		10.00		2493.00
Xenia	85.00	750.00	79.00	20.00	30.00	25.00	12.00	15.00	20.00		6.00				3.00		5.00		1050.00
Warm Spring Cong.	9.00		9.00	9.00	9.00														36.00
Avalon Cong.		200.00																	200.00
Boulevard S. S., Phila.		200.00																	200.00
Coraopolis Cong. & S. S.		300.00																	300.00
Fourth Church, N. S.		399.99																	399.99
First Los Angeles		198.00																	198.00
Lenox, Ia., Cong.		333.33																	333.33
Mr. & Mrs. John A. Miller		800.00																	800.00

| | | |

Tributes

PROMOTED

MRS. GEORGE SANDS
MRS. R. H. HOOD

They never quite leave us, our friends
  Who have passed through the gateway
    Of the eternal
To the sunlight above;
For a thousand sweet memories
  Are holding them fast
    To the place they blessed
By their presence and love.

Monongahela Presbyterial, conscious of a real loss in the transfer to the Home Above of two of its most esteemed and devoted members—Mrs. George Sands on June 3rd and Mrs. R. H. Hood on July 13th—Wishes to leave on record a tribute of love and esteem and to honor their memory which is fragrant with faithful, abundant service for the Master.

These lives were richly endowed by a loving Father. As true stewards, they used their endowments in the interest of His Kingdom.

For many years, Monongahela Presbyterial has sought of them and found wise counsel. Each has filled many positions of responsibility. Mrs. Sands and Mrs. Hood were two of the three to frame the present constitution. Both for a number of years served as president of their respective missionary societies. The Presbyterial, recognizing their ability, bestowed upon each the honor of chief officer. The confidence was not misplaced for the work was held upon a high plane of spirituality and service.

Mrs. Sands was president of the General Convention which met in Erie in 1896. At the Spring Presbyterial, Mrs. Sands was chairman of the nominating committee. At the General Convention which met in Philadelphia in June, Mrs. Hood, who was a delegate, filled the same important chairmanship.

Mrs. Hood, because of her comprehensive knowledge of an ability in interpreting parlimentary law, was chosen by the Presbyterial as its parliamentarian; and at the time of her death, she was secretary of Temperance and Reform.

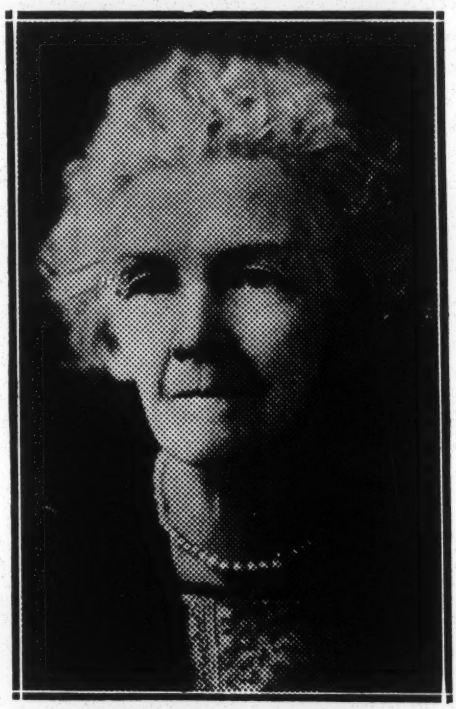
It has been a blessed privilege to have had Mrs. Sands and Mrs. Hood as friends and co-workers through these years, and we treasure the deeds of loving kindness with which they touched our lives.

The Presbyterial, submissive to the will of the all-wise Father, feels deeply the going of these faithful ones. As we go forth with the fragrance of the memory of these consecrated lives upon us, may it be to a more devoted service for Him.

Their faces will be missed among us,
  But their memories and works will abide;
The deeds that are done and seeds that are sown,
  Will blossom and be our guide.

Committee:
Mrs. A. A. Frazee,
Mrs. W. J. Gilmore,
Mrs. W. H. Ewing,
Miss Annetta M. Little, Chairman.

MISS CARRIE MACDANEL



MISS CARRIE MACDANEL

One of the honored members of the Grand Avenue Church, Cedar Rapids, Iowa, Miss Carrie MacDanel was called home August 18 after many months of suffering.

It will be remembered that her mother Mrs. J. P. MacDanel was made the first Life Director of the W. G. M. S. by her son. Later Miss MacDanel placed her father's name, Mr. J. P. MacDanel on the Memorial Roll and made herself a Life Director.

The work of the church was always Miss MacDanel's chief delight. She supported it with her money, labor and prayers. Before her death she designated various sums to be used for the missionary work under the W. G. M. S.

She was a devoted and active worker in the W. C. T. U. of which she was secretary for many years. Hers was a life of service for home and loved ones and church.

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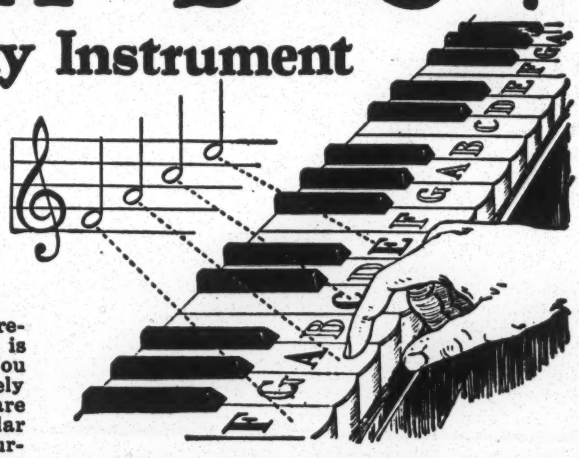

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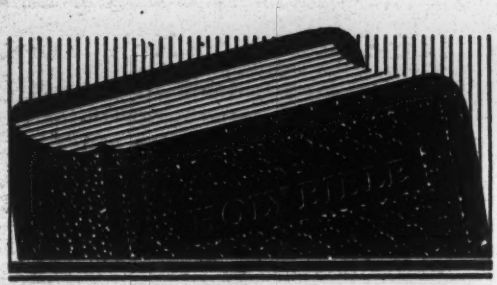

For Such an Age as This

UNIVERSAL BIBLE SUNDAY

December 8, 1929

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Chartered May 1st, 1888

Wood Street & Sixth Ave., PITTSBURGH, PA.

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Capital, Surplus and Undivided Profits Over $3,000,000.00. **Total Resources Over $21,000,000.00**

A Little Time Apart

"Come ye yourselves apart and rest awhile"

TUESDAY 10 A. M.

JOY

"I'm the music no singer has dreamed of,
I'm the picture from no painter's art;
I'm the rhymic tune of no poet's rhyme,
I'm Joy in the human heart."

Luke 2:10—Behold I bring you good tidings of great joy, which shall be to all people.

By every right Christmas is the season of surpassing joy.—Geo. Butterick.

The watch-word of the Christmas season is joy, the spirit of it is joy. Is it not a suitable time for retuning our harps, and pitching the music of our lives anew to the keynote of joy in the Lord?—Noble.

Do you know how to spell "joy"? J for Jesus, Y for you, and nothing (O) between.
—M. Talbot Hindley.

No duty is urged in the Bible more earnestly than the duty of Christian Joy. Of course we must make sure that it is the joy of the Lord we have. We must draw the water of our gladness out of the wells of Salvation, not out of the muddy pools of earth.—J. R. Miller.

"It is only as the heart is bouyed up and consoled by something beyond the power of earth to yield, that there can be joy."

Worry kills joy, and gnaws out the very heart of gladness; but the death stroke to fretting care is, "Rejoice in the Lord."
—A. B. Simpson.

" 'God my exceeding joy!' He is beyond all that the world can give and when that joy fills the soul, earth is changed to heaven."

"Christian joy is rooted 'in the Lord,' and will endure while God endureth, and therefore does our Master say to all who are abiding in Him, 'Your joy no man taketh from you.' "—Jowett.

"Joy in the Lord." It is not in the things of the Lord; it is in the Lord. It is not in the favors and gifts of the Lord; it is in what the Lord Himself is, in His being and attributes and character.—Noble.

O believer, the joy of Christ is within you; give it room, let it spring up within you like a well of living water, and you will rejoice in the Lord always and again rejoice.—G. Macgreggor.

"The joy of the Lord comes from the heart of Christ. When we have this joy we are strong; for joy inspires us, fills us with hope and courage. When we can sing at our toil, in our sorrow, we are in no danger of being overcome."

Once Joy and Sorrow walked beside me,
Then Sorrow gently slipped away,
For lo; when Joy shone through the tear-drops ,
God's blessed rainbow crowned my day.
—Eleanor Sutphen.

There is no joy like the joy of living in the presence of God, the joy of asking Him for what we need, the joy of receiving His blessed answers to our prayers. It is the joy of joys to realize our true position before hime and to be assured of power in prayer. It is the joy of a great peace, the joy of a holy privilege, the joy of a perpetual fellowship, the joy of a perfect satisfaction.—W. H. Griffith Thomas.

"And let all thy saints shout for joy." Holiness and happiness go together. The sentence, while it may read as a permit, is also a precept; saints are commanded to rejoice in the Lord. Happy religion, which makes it a duty to be glad! Where righteousness is the clothing, joy may well be the occupation.—Charles H. Spurgeon.

The deepest joys the soul can know come to him who is content to do the Father's will, even when that means weariness and hope deferred.—MacFayden.

Real joy comes not from ease, not from riches, not from applause of men, but from having done things that were worth while. That was Christ's joy.—Wilfred T. Grenfell.

"O God may all the chill and coldness of my heart be banished by the incoming of Thy Spirit, and may I know and be filled with the joy of the Lord."

—Mrs. Mary Porter Kyle, Monmouth, Ill.

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MODERN TOWER OF BABEL IN A GREAT METROPOLIS

The Mid-Town section of New York—Puzzle: Find the Churches and Homes!